

SIX GODLIE

Treatises necessarie for
Christian instruction, the
titles whereof are in the
page following.

(*) (*)

MATTHEVV 15.

*Every plant which my heauenlie Father
hath not planted shall be plucked
up by the rootes.*

2



LONDON,

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Becket*, and are to be sold at his shop in the
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The Contents.

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- 6 *Christ is true life and ioy, and death is great aduantage.*



*The Epistle of the Author
to the Reader.*

Considering the controuersies
stirred vp among those that call
themselues Christians, (some stri-
uing to hold the vaine superstitions
descended vnto them from their
predecessors, some also inuenting
new sects, schismes and heresies, and
other, in number fewer, desiring vt-
terly to root out the darkenes of ig-
norance, that the light of the verity
might shine) me thinketh that the
most dangerous poyson that Satan
vseth to make men mad withal, hath
beene drawn out of the mine of
the Masse, stuffed with good end, &
couered with good intention. And
although many haue sore trauailed

To the Reader.

to discover with descriptions, anatomies and other workes of the Masse, this minable rocke, yet alwaies more and more to mine, and contermine this sort, which seemeth vnminable (after I had read the Elasseopolitans commentaries treating of the number, dignity, power & conditions of the high Bishops, chiefe Priests, and sacrificers, since the creation of the world) I haue drawn out a brieve summe of the holy signes, sacrifices & sacraments, ordeined of God from time to time, the corruptions crept successiuelly into the Church of God; and specially here is described the true original of the Masse, about the which presētly men are fallen into so great contentions, & diuisions: For some enuey against it as lately forged, other defend it by long possession.

And

To the Reader.

And by these altercatiōs, the church of Christ hath beene meruailously threschen with the flaile of sedition. But if thou faithfull reader wilt haue patience, of what sect soeuer thou be, Papist or Protestā (reading this short discourse, and rarying til thou haue the bookes of the commentaries in their integrity) thou shalt know certainly what the originall of the Masse is, partly very ancient, and partly new, who were her founders and patrons: & to the end that thou maist be assured of the histories faithfuly gathered, haue recourse to the authors quoted in the margent. Our good God inspire thee with his holy spirit.

THE



THE TRANSLATOR to the Reader.



After I had read this little booke
(set forth (by a certaine godly lear-
ned man) in the French language,
it liked me so well, that partly for
the worthines of the matter, and partly for
mine owne exercise in that tongue, I applied
my selfe to bring the same into our English
speech: minding nothing lesse then to haue
it printed, till that I was earnestly moued
thereunto, by diuers godly persons, whose
iust request, I could not iustly withstand.
The booke doubtlesse will sufficiently com-
mend it selfe, if the enuie of such, as are too
much delighted with idolatry and supersti-
tion, do not let and hinder the same. The
things herein contained may seeme to
some strange, and perhaps are unknowen to
the most, and therefore at the first sight wil
be marnailed at of many. But thou (good
Christian

To the Reader.

Christian reader) perusing this short discourse, and perceining that the most parts of the Masse sacrifice were inuented by Numa Pompilius the second king of the Romans, and a great Coniurer, 700 yeares before the incarnation of Iesus Christ, cease meruailing and consiaer that it is no strange thing, if a man according to the saying of the Poet, be still saouing of that which he first learned, and was brought vp in. The Bishops of Rome (which were the greatest corrupters of the holy Sacrament and true seruice of God, with beggerly and superstitious ceremonies had long time beene noselled in the religion of Pompilius. Is it then strange, if they (according to the new fanglenesse of mans braine, scarce at any time contented with the simplicity of Gods word) did bring in their wonted ceremonies vsed in their sacrifices inuented by Numa the coniuurer, to adorn and decke (as they thought) the Gospell of Christ Iesus, vnto the which they were lately conuerted and turned? In the time of the Apostles, and many yeares after, the Masse was not heard of, and no ce-

To the Reader.

remonies were used but such as were com-
manded by our Lord and saviour Christ, as
preaching of the word, and ministring of the
holy sacraments, &c. But afterward when
man waxed weary of the heavenly Manna,
diligent search was made to find out pleasant
things for him to play withall. Then in place
of preaching came in masse-saying, in
place of sincere ministring the holy sacra-
ments, came in abominable witchcraft, con-
iuring and idolatry, and in place of the true
honouring of God, came in these trumperies
and trifles of Numa Pompilius: namely,
the Vestments, the Albe, the Tunicle, the
holy water, coniuired to driue away Diuels,
the Altar, the burning of tapers or torches,
the trauerfings along the altar with cros-
sings, beckings and bowings, and prayers to-
ward the East, the processions and banniers,
the reliques, and carying of shrines, by the
Priestles, clad in white Surplices, and their
crownes shauen, the Confiteor & he and she
Saints, the Organes, the Canticles, the
hymnes and odes, the censor and the incense,
the offertorie, the eating of little round cakes
consecrated

To the Reader.

consecrated in their sacrifices to their gods,
& in the end this pleasant song, *Te missa*
est. Be not these abominable additions to the
onely sufficient word of God? Peter was
instlie reprov'd for causing the Gentiles to
observe the ceremonies of the Jewes: And
shal they be comended that cause the Chri-
stians to keep & observe the vaine & super-
stitious rites and traditions of the idolatrous
Gentiles? Certainlie I thinke if Paul were
present to answer them by word, hee would
affirme that which he hath written: They
are worthie to be reprov'd, for as much as
they go not simplie to the truth of the Gos-
pell, but professing Christianitie themselves,
cause other (that do seldom heare anie prea-
ching, or if they do heare it, do heardlie
understand it) to observe & keep the blinde
ceremonies of the infidels & heathens, where-
in the rude and ignorant put such confidence
(by meanes their senses bee continu-
allie occupied about the same) that
Christ is quitted out, his Gospel not regar-
ded, and his due worship in spirit and truth
unknownen. And if anie would object, that
some

To the Reader.

Some or the most part of the ceremonies aboue mentioned, were first among the Iewes, and therefore ought & may be retained by vs. I answer, that whatsoever was abolished by the comming of Iesus Christ may not now be obserued without denying of him.

For in retaining of them we do seeme to doubt whether he hath fulfilled that which was figured & shadowed by the same. Wherefore since the ceremonies of the Iewes, and the superstitious inuentions of the Gentiles, are by the scriptures condemned; let those that be true Christians vse such onelie as may bee to edification, and not to contention, to instruction & not superstition, to unitie, & not vanitie, in such sort that the faithfull be not spoiled of their libertie, and that by necessitie they be not compelled vnto those things from the which they bee made free by the gospel of Iesus Christ. I will (faithfull reader) hold thee no longer, beseeching thee to giue God heartie thanks for purging the Church of England from so manie blind and dumb ceremonies, and earnestlie to pray that the rest (which at this day doe molest the

To the Reader.

he Godlie, and minister occasion to the ad-
versarie to slander the true professors of
Gods holie gospell with discord and dis-
sension) may be also shortly rooted
out. So that God maie be freelis wor-
shipped, the godlie comforted, the
enemie confounded, and his
people truelis taught.



1
A SVMMME OR A

briefe collection of holy
Signes, Sacrifices and Sacra-
ments instituted of God euen

since the beginning of the world,

And of the true originall of

the Sacrifice of the

Mass.



N the time ordeyned
before of God, by his
vnsearchable and vncō-
prehensible wisdome af-
ter he had created man
to his owne Image and
likenes to the end that he might stirre
him vppe to feare and obedience, and
giue vnto him also some exercise of ver-
tue to acknowledge his God his crea-
tor, there were ordeyned many signes
Sacrifices and Sacramentes. First to
our first Father *Adam* and to his succes-
sours being bodily men, were orday
ned

2 *Of holy Signes, Sacrifices,*

Trees of life.
Gener. 2. 3. Eu-
leb. Theodor.
& Sever.

ned corporal signes of God, the better to approue and inake knowen his obedience. To wit: *The trees planted in the midst of the Harbor and earthly Paradise.* These trees although they were of no other quality then the other plants, yet they were dedicated & consecrated of God to serue for Sacraments, (that is to say) for holy signes, their qualitie then dedicated & hallowed to serue as a seale for a witnes, attestation & approbation of the godly will. For the infinite goodnes of god willing to make knowen the fellowthip, bond, and alliance, contracted with man his creature, created to his owne likenes, hath from time to time ordayned outward and corporall signes: which man might see & behold with his corporal eies, to serue for assurance, gage, and pledge, of the diuine couenant, like as to our first & common father were ordeined trees, & corporall fruits, lest and giuen vnto him to keep, without wasting, eating, or consuming, in paine of euerlasting death. We must
then

then beleue by faith, that the trees and fruites were not signes or sacramentes of vanitie, as a simple picture, but more that vpon them did hange both life and death they containing the signe and the thing signified. *Wherein did consist the knowledge and wisdom to feare God, and obey him.* This was the cause wherefore they were called the fruites of knowledge of good and euill, and the trees of life. For in keeping these fruits hallowed, in obeing God, euerlasting life was promised, contrariwise in abusing these Sacramentes in going against the will of God, declared by outward tokens, euerlasting death and damnation was gotten.

For other exercises of man toward God, to the end that he might reuerēce, honor, & worship him, many & diuers sacrifices were celebrated, yea before the law writtē by *Moyse*. And although the almighty God creator of heauen & of earth hath no need of mans workes, neither is nourished with the bloude of

Sacrifices before the Lawe written.

Psalm. 50.

4 *Of holy Signes, Sacrifices,*

beastes, or fruites of the earth: Yet hee hath alwaies desired to draw man vnto him in feare and outward obedience by Signes, Sacrifices, and Sacraments: In such sort that the sacrifice of the lambe offered by *Abel*, was pleasing vnto God. *Noe* likewise after the great floods passed, in signe of knowledge and obedience toward God did erect an aultar, offered and lifted vp sacrifice of sheepe without spotte, and of birdes, where with he did make sacrifices sounde and pleasing vnto God. By these examples it is easie to know that sacrifices did not begin in the time of *Moyse*: But the innocent and iust lambe represented by the sacrifice of *Abel* (the figure of Iesus Christ) was slaine and offered vp from the beginning of the world.

After the rigor of the flood comen for the punishment of the offences of the tyrants of the earth in signe of reconciliation and couenant renued, our good God did ordeine the signe of the Bowe in heauen, for a gage and assurance of the

Gene. 4.
Hebre. 11.
Gene. 6. 7. 9.

Apoc. 13.

Rainebow.
Gene. 9.

the diuine mercifulnes. This signe and heavenly Bowe, although before it did appeare in the thicke clouds, a token of raine to come. Yet before it had neuer bin a marke dedicated to serue man for a sacrament or holy signe, vntill it was ordeined of God a signe of the couenāt contracted with good Father *Noe* and his off-spring.

Vnto the faithful Patriarch *Abraham* Circumcision another couenaunt and alliance was in the year of contracted by the wisdom of GOD, the world
which hee gaue vnto him for a gage ^{2048.}
and assurance of him and of his posteritie, the outward signe of circumcision to serue for a sacrament and perpetuall marke of the diuine will. It was ordeined vnto him to circumcise his children males within eight daies after their birth, in paine of being reiecte Gene. 17.
from the nūber of those people, which God had adopted or chosen.

To the same people of Israel was ordeyned the Sacrifice of the vnspotted Lambe, the bloud wherof spilt, should Paschal Lambe

6 *Of holy Signes, Sacrifices,*

Excd. 12.

Exod. 13.

Cloude.

Pile of fire.
Exod. 13.

The diuision of
the red sea. in
the yeare 2453
1 Cor. 10.
Tit. 3.

preserue the people frō the appointed death in Egypt, the flesh also was ordeined to be eaten, and in celebrating the feast euery yeere in the day called *Pasque*, in signe & cōmemoration of their deliuerāce from *Pharaos* bondage, with the signe of the communion of the flesh of the Pascall Lambe, it was ordeined to eate vnleuened breade seuen daies in paine of death. Other holy signes were sent of God to his elect people, alwaies to draw them to his feare & obedience. As the signe of the cloud, a token of the way to guid the people by day, the flaming and fiery pillar to conduct them by night out of the handes of *Pharao* the tyrant. Moreouer the signe of the diuisiō of the red sea of *Arabie* through the middest wherof the elect people of God did passe. By the which wōderful signes, God would signifie the holy sacramēt of baptisme, afterward ordeined by the signe of water which is y^e lauer of regēeratiō & renuing of the holy ghost. During the time that the elect people of

of God were holden in the wildernes of *Arabia*, to them was ministered food of Manna, heauenly bread, wherewith they were nourished 40. yeares. This holy sacramēt instituted by the power of god was in such great admiration that euery of the people said, *Manna*, what is this here they did see the heauenly Manna giuen vnto thē without trauell, a signe of the liuing bread descēded from heauen and giuing life to all the faithfull.

Exod. 16.

1 Corin. 10.
Ioh. 6.

Also another meruailous signe was ordeined of God by the rocke flowing of liuely water in *Horeb* to quench the thirst of thirsty people, a signe & figure of the true rock Iesus christ, out of whō did issue water & bloud to staunch the thirst of all sinners for euermore.

Water of the
Rocke.

Exod. 17.

Num. 20.

1 Corin. 10,
Iohn. 19.

The signes and sacraments aforesayd, were not on'y ordeined of God, but also the law of Sacrificers was published by *Moyse*, as signes figures, and shadowes of the Sacrifice performed by Iesus Christ.

Diuers sacrific-
ces ordeined of
God in the
yeare of the
world. 2455

The Sacrifices are either publike or
A 4 particu-

8 *Of holy Signes, Sacrifices,*

Holocausta,	particulars, some were heue offerings, sacrifices consumed with fire: other were
Diuision of sacrifices drawn out of Exod. Leui. and Num.	of beasts slaine, and offered vp to eate, some were of earthly beasts, other were beastes of the ayre. Among the earthly beasts were such as were most obedient
Beasts for sacrifices,	as Beafe, and Veale, sheep and Lambe, the Goat & the Kid: Among the birdes also the most tame, the Pigion and the Turtle. Of Sacrifices some were publike, other were particuler, the publike eicher were daily, or else seuen times a day, or in the new moones, or in time of abstinence, or else in three feasts celebrated in a yeare: To witte, in the daies of sweet breade, when the pascall Lambe was offered and eaten without leuened breade, in the time also of harvest of first fruite, and in the feast of Wine and Oliues toward the end of the yeare. It is commanded euery day to offer two Lambes the one in the morning, the other at night after that the Aultar was perfumed with incense and sweet odours. Also some of the sacrifices
Daies appointed for sacrifices,	were
Exod. 23.	
Search the booke of Philo the Iew, and Iosephus,	

were ordeined for corporall thinges which were offered with shedding of bloud, other for incorporal thinges without bloud. The sacrifices called *Holocaustes* did cōcerne only the honor of God: because all the sacrifice was consumed with fire. for the which sacrifice *Holocaustes*, the male & not the female was received that is to say, the Beaf the Lambe & the Goat of one yeare. For the sacrifice for health it was indifferent to take male or female, alwaies three parts of the sacrifice was reserved for the Priest. To witt, the fat the two kidneies & the kall or the fatte of the flanks. Another difference there is also betwixt the sacrifice for health, and the sacrifice celebrated for sin, for in the one was ordeined to eat all the sacrifice in two daies, & in the other for sin, it was enioyned to eat all in one day onely. By reason whereof some sacrifices were called *Holocaustes*, other for health and other for sinne. The sacrifices for sinne, were diuerse aswell for because of the persons

Holocaustes
Philo the Jewe
in his treatise
of beasts appointed for sacrifices.

*Iosephus lib. 3.
cap. 10 de anti
qui. in las.*

Leui. 1, 2. 3. 4.

Sacrifice for
health.

Sacrifice for
sinne.

Sacrifice for
the sinne of ig-
norance,

Sacrifice for
the sinne of the
high Priest,
Prince, Magi-
strate & parti-
culer person.
Leuit. 3. 4. 5. 6.
Sacrifice for
the man pollu-
ted.

For the wo-
man deliuered.
Leuit. 12.
Sacrifice for
the Leprous,
Leui. 14.

Sacrifice for
the polluted
menstruall,

as for the offerings. For he that sinned by ignorance, was clesed by offering an Ewe or a the Goat: but the clesing of sinne done wittingly was clesed with a Ramme. The sinne of the great Priest was clesed by offering of a calfe of the prince by offering a goat & a bul, that of the magistrate with a Goat, that of any particuler, with the offering of a female. The sacrifice for clesing of sin done against God was done with a ram. The sacrifice for a man polluted was with an Ewe or a she goat: for clesing of a woman after her childbirth was a lambe of one yeare, a young pigion & a turtle. For the clesing of Lepre, were 2 birds aliue, pure & cleane, Cedre wood, and Ilope, 2 whole lambes & one Ewe of a yeare with floure and oyle. Another sacrifice also was made for the persō polluted by seed shed or mēstruous, with 2. turtles, & 2. yong pigions. If the great sacrifices did faile, then did they repare to doves, pigions and turtles, thone for the burnt offering, the other for the food of the

the Priests And in all sacrifices there was pure floure without leuen, salt, incense and oile. And it was not lawfull to offer any thing with leuen or hony vpon the alter. Alwaies in the sacrifice ordeined for the purging of women suspected of adulterie, there was no incense nor oile as in other sacrifices, but for her was offered water mixt with dust or ashes gathered vpon the pauement of the temple. Again there was another sacrifice celebrated for them which had made the great vowe called *Nazarius*, when the time of their deuotion was done, it was ordeined vnto them to offer three sacrifices a Lambe, an Ewe & a Ramme. One (to witte) the Lambe for the burnt offering, the second (being the Ewe) for the saluation, & the third for health. Moreouer the heares of him which made the sacrifice should be cast into the fire with the burnt offering to be burned.

I haue thought good to discourse the diuersitie of sacrifices, briefly to the end
to

Leuen & hony forbidden in all sacrifices.

A sacrifice for the woman suspected of adultery. Numb. 5

Sacrifice of the Nazareus, Numb. 6.

Philo the Iew in the treatise aforesayd.

12 *Of holy Signes, Sacrifices,*

to make knowen the great goodnesse of our God who by the lawe of Sacrifices published by *Moyse*, would (as with a bridle) restrain the rude people of Israel, which could not forget the idolatries of Egypt wherein they had beene nourished 430. yeares, vnder the tyranny of *Pharaoh*.

But what straight lawes, what ceremonies & sacrifices so euer were ordeined for them, euer this people did fall to Idolatry abusing the law of God, and corrupting the holy sacraments and sacrifices it shall be declared hereafter.

If any man be desirous to know more of the multitude & diuersitie of sacrifices let him reade the books of *Philo* the Iewe and *Iosephus* of the Iudaicall antiquities, following that which *Moyse* hath plainly written in his bookes of *Leuiticus* and *Numbers*.

Another signe & sacrament instituted of God by the Arke of the couenant described in *Exodus*, being a holy signe dedicated to receiue the holy and heauenly

The Arke of
witness.
Ex, 25. 27. 28.

uenly answers, to the end to bring the people to the remembrance, feare and obedience of God, to honour & accompany the Arke of the couenant. Many other exterior signes were ordeyned of God, as the ornaments and consecration of Priestes, specially the ornament called the *Ephod*, the which and the sa. *Ephod*. crifices the Israelites did abuse by their Idolatries.

Another holy signe there was of the purging and sprinkling water ordeined by God to *Moyse* and *Aaron* the high Priest. This sprinkled water was consecrated with ashes gathered by a clean person of the sacrifice offered in *Holocausta*. To witte, of a Cowe all redde without any spot, and which had neuer bin laboured. The Wood ordeyned to make the fier for the burnt offering was Cedar & Hisope, Purple with Crimfin. With this water were sprinkled polluted persons for the purging and cleansing of their corporall defilings.

Purging water
consecrated.
Numb. 19.

At the entring of the Temple or Tabernacle Exod. 38,

14 *Of holy Signes, sacrifices,*

bernacle was a Lauer made of Brasse, & forged first with the images of the women of Israell, in this Lauer was put the sprinkling water wherewith the sacrificers are sprinkled before the celebrating of their sacrifices, to the end they might be purified and obtaine grace & remission of their sinnes.

After the death of the great Priest *Aaron*, the people of Israell vnthankfull to God for the goodnes sent them of him, murmuring as annoyed with the heauenly Manna freely giuē vnto them for their noriture, were punished by the biting of venemous serpēts. But the merciful God gaue vnto them an holy signe whereby they should be saued and restored to health (to wit) the brasen serpent, lifted vp in the aire a figure of Iesus Christ crucified.

Brasen serpent
Iohn, 3.7.

These were in summe the most part of the signes sacrifices and sacraments ordeyned of God in the first Church of the Israelites, figures of the true and perfect sacrifice performed by Iesus Christ, the

the true Messias and euerlasting Priest,
sitting at the right hand of God the Fa-
ther.

Now resteth the summe to bring forth,
how man by his owne proper fault did
fall in obliuio and disobedience of God
his creator, abusing Gods fauour, and
corrupting the holy signes, sacrifices, &
sacraments ordeyned to him.

Sacraments
broke by Adam
Gene. 3.

What perswaded our first father and
his companio to bide themselues at the
hearing of Gods voice but because they
had abused the holy signe, and broken
the lawe of the fruits to them forbiddē.
This holy signe which our first and v-
niuersall father had abused, was the ori-
ginall of other vices and corruptions
hereafter described, into the which all
men are fallen fauouring of the corrup-
ted lumpe of *Adam*.

Leauing the particuler corruptions of
the signes, sacrifices and sacraments be-
fore the law written by *Moyse* we will
begin to bring forth briefly the most
notable error committed by the most
great

Corruption of
the sacrifice by
Aaron, Exo 32
Deut. 9.

16 *Of holy signes, Sacrifices,*

great sacrificers, as Kings, Priests and others hauing the chiefe gouernement of the people.

When *Moses* was abiding in the mount *Synay* to receiue the commandements of God. his brother *Aaron* the high Priest forged a calte of gold, of the golden earings giuen vnto him by the people of *Israell*, he builded an aulter offered incense, and celebrated sacrifice causing the common people to worship the molten Image.

Was not this an abusing of the Sacrifices ordeined of God, and a corrupting of the true vsage of the same, in causing the calte to be worshipped in place of the slaine and offered sacrifice, as it was appointed in the law: His sonnes also *Nadab & Abihu*, were not they consumed with fire, for abusing the vse of sacrifices in taking vnhalloved wood and corrupting the law? The people of *Israel* vnthankfull for the goodnes done vnto them in being deliuered from the Pharaõical captiuitie, did they not mur-
mure

Corruption of
the sacrifice by
Nadab & Abi.
hu. *Leui.* 10
Numb. 11,

mur. against the holy sacrament of heavenly Manna, when they did disdain and contemne this bread of life, and de- *Iosua,* manded flesh to eate : *Achan* the sonne of *Charmes*, did not he violate the lawe of the holy signes, when he committed sacriledge, and kept backe the spoyles of *Ierico* vowed & consecrated to God for sacrifices : If any more curiously desire to see the continuall abuses and corruptions of the people themselves, let him reade the histories of the Iudges of *Iudg. 2. 3. 6. 8. 9* Israel, and in all times he shall find man neuer to be content with the true worshipping ordeined of God. But in steed of outwarde signes ordeined of God to draw the people to feare and obediēce, they haue forged inuentions. And in place of reuerencing the alters and arke couenant in the name of the only God being (outward sacred signes :) The Israelites infected with the Idolatries of *Iudges. 10* their neighbours, the Syrians, Sidonians, Moabites, Ammonites and Philistines did erect alters vnto their strange
 B Gods

18 *Of holy Signes, Sacrifices,*

The vdgentle
sacrifice of Je-
phtha. Judg. 11.

Judg 8.9:
Idolatriy by the
Ephod.
Judg. 17. 18.

Gods, *Baal* and *Astaroth*. *Jephtha*, Iudge
and Captaine of the Israelites, did not he
corrupt the lawe of Sacrifices when he
sacrificed his owne proper daughter,
excusing himselfe by a vow, which hee
made, which was not appointed to him
of God: The holy signe ordayned of
God for the high Priest to celebrate sa-
crifices in (called *Ephod*) the vppermost
garment was not it abused by *Gedeon*,
captaine of the Israelites, when as of the
spoyles of the Madianits and of their ea-
rings he made an *Ephod* of gold, where-
by the people fell into great idolatrie:
How long time was this holy outward
signe *Ephod* abused (an Image being e-
rected by the mother of *Michas* in *Islo*,
Priests & sacrificers appointed expres-
ly to sacrifice thereunto, an Altar build-
ed and the true vse of sacrifices corrup-
ted: So long as as the temple continued
in *Islo*, into what wicked manners did
the Priestes and sacrificers fall, which
were ordeined of God for the ministrie
of sacrifices and holy sacraments, when
they

they vsurped by long possession to haue this priuiledge of the people, that when they did sacrifice, & the flesh of the offered sacrifice was seathing their boy or seruant hauing a three grained fleth hooke of yron in his hand had liberty to catch out of the pottle or caldron all that he could cary with his hooke. Further the leuiticall tyranny was such, that this seruant of the Priest had libertie to demand of the sacrifice giuer flesh to roste for the sacrificer, otherwise to take it by force euen as he would. Was not this a great abuse and detestable corruption practised by the Priests and chiefe sacrificers, vnder the pretēce of sacrifices: What greater corruption can be declared, then that of the sonnes of the chiefe Priest *Ely*, called *Ophni* & *Phinees*? Who vnder the pretēce of deuotion comitted shamelul whoredome with the couered women behinde the holy Tabernacle instituted of God for the which wickednes they were miserably slaine and the Arke of couenāt taken away by the Philistines

1 Sam. 3.

Ophni Phinees,
corrupters of
the sacrifices.
1 Samuel. 4.

20 *Of holy Signes, Sacrifices,*

1. Samu^l. 2. 6.
The arke of
the holy coue-
nant.

Against corrup-
tion of holy
signes.

2. Samuel, 6.
Vzzab

O^{sias}.
2 Chron. 26.

listines. Which they set in the Temple of their God *Dagon* but God not suffering this holy signe thus to bee prophaned, threw downe the Image *Dagon*, & sent grieuous punishments to the Philistines in such sort that they were constrained to restore the Arke of the covenant of God. This holy signe was so precious that forasmuch as the Bethsamits (which were not of the order of the Levites) had abused it 50000 of the common people and 70. of the chiefe rulers were rooted out and slaine by the vengeance of God. This example might make all those to tremble which enterprise to abuse the holy signes and sacraments ordeyned of God.

Vzzab also for that he abused the same sacred signe (notwithstanding that hee did it of a good intention) for to lift vp the Arke of witnes hanging to much on the one side, was hee not punished with death? Of others abuses committed by the Israelites there is many examples, O^{sias} was punished with leprosie for abusing

sing the sacrifices, in taking vpon him
 the ministry of encensing appointed
 to the priests onely. Saul he first elected
 King of the Israelites was slaine and his ^{Saul.}
 kingdome giuen vnto another (as was ^{Sam. 13.}
 declared before of Samuel) for abusing ^{Ioseph. lib. 7}
 the sacrifices, and suffering his people ^{cap. 4. of the}
 to commit the like abuses. His succes- ^{Iewes antiqui-}
 sours in the kingdomes of Iuda and Is- ^{ties.}
 rael haue not they alwaies continued in
 abusing and corrupting the sacrifices
 and sacraments ordeined of God, when
 they did offer sacrifices to the Gods,
Astartoth of the Sidonians, to *Chamos*
 of the Moabites, and to *Melcom* or *Mo-* ^{1 Kigs. 3, 11.}
loch of the Ammonites, in so much that
 they builded temples and oratories, e-
 uen to offer incense, and to doe sacrifi-
 ces vnto them.

I-roboam king of the Israelites, did not ^{Hieroboam.}
 only cause a golden calfe to be erected, ^{1 Kings, 12.}
 as the high Priest *Aaron* had abused be-
 fore, but also did ordaine two golden
 Kine in the two Temples of *Bethel* and
Dan, and ordained strange Priests cor-

22 *Of holy Signes, sacrifices,*

1. Kings. 14.

rupting the law of God, and causing them to doe sacrifice after the fashion of *Aaron*. This Idolatrie and corruption

- of sacrifices did continue among the
- Israelites more than 400 yeares during the raigne of their kings, who had taught them to corrupt the true vse of the sacrifices in chapels and particuler oratories builded on the tops of hills and thicke forrests consecrated, in violating the law of sacrifices ordained by God in the holy temple, within the holy cittie. For particuler examples of the abuses committed against the true vse of sacrifices, the historie of *Maacha* mother of king *Aa* is manifest, who erected an Image of the God *Pan*. and did consecrate and dedicate vnto him a thicke forrest, offering sacrifices vnto it. *Achab* another king of the Israelites did erect an Altar, and made sacrifices to the God *Mars*. otherwise called *Baal*. vnto whom he dedicated a groue, to satisfie his wicked wife *Isebel*.

1. Kings. 15.

Achab.

1. Kings. 16.

Hee caused also another Altar and
Temple

Temple to be erected to the God of the Tyriās, he ordained Priests Sacrificers, and instituted foure hundred false Prophets. His sonne and succellour *Ocho-* *Ochofias*, *fias* taught of his father to corrupt the vñe of the sacrifices, did not onely offer to *Baal* (otherwise called *Mars*) but went forward in greater abuse, he builded a Temple vnto the God of Accornites called by *Iosephus*, *Myos*, and by the Greekes *Friapus*, vnto the which God, he did sacrifice.

To be short, what more abhominable corruption can bee described, then the inuention of the fire Purgatorie? where with the Israelites did transgres, causing their children to passe through the fire in Tophet a valley of the sonnes of *Ennon*, sacrificing vnto the God *Moloch*. This corruption of sacrifices notwithstanding that it was in the time of *Moses*, yet the Idol *Moloch* in the valley of *Ennon*, was not cast downe till the raigne of King *Iosias*, more then nine hundred yeares after *Moses*. Neuertheles this

Ioseph. lib. 3.

chap. 10.

Ochofias,

2 Kings. 1.

Ioseph. lib. 1.

chap. 1.

Purgatorie,

2. Cings. 16.

2. Kings. 16. 23.

In the booke

Alcoran

Afoar. 29. 46.

Afoar 5.

ignem gehēz

non nisi nume-

ro dierum pre-

terminato ani-

mas sentire do-

cet Aeon liber,

& ad diem veri-

tutis omnes

24 *Of holy Signes, Sacrifices,*

accedere ope-
rum luorum
mercedem ac-
cepturas alior

abuse doth continue among the Arabi-
ans and Affricans to this present, so that
the Alcoramists and Mahometists haue
this beliete that the soules of the depar-
ted, must passe through the fire to bee
purged and purified from their offen-
ces.

Cause of the
corruption of
sacraments,

apo 13.

Deut. 10, 30.

By this brieft gathering a man may
clearly perceiue that from the begin-
ing of the world man by his owne fault
hath fallen into the bottome of errorr
and corruption of holy signes, sacrifices
and sacramēts, ordained to him of God.
But the principall abuse, whereof is
sprung the originall of all Idolatrie, en-
tered by this meanes, that fleshly & car-
nall men did sticke more to the visible
signes and outward ceremonies, then to
the things signified by the Sacraments:
for in place of circumcising their
hearts, and cutting away of the old skin
of sinne, to be regenerated and purified
by the blood of the heauenly sacrifice
offered before all worlds, they haue ta-
ken circumcisiō carnally for the cutting
of

of the carnall skinne.

Wherefore did they not follow the interpretation of God, by *Moyse* to circumcise the foreskin of their heartes? Wherefore did not the children of Israel giue credit to the good prophet *Ieremie*, which admonished them of the spiritual circumcision, and to circumcise the forekinne of their hearts, in putting away the foreskinne of their naturall corruption. The like is come to passe of the sacrifices and holy signes ordained of God, for figures of the sacrifice fulfilled by Iesus Christ: For the carnall man resteth in the corporall blood of earthly beasts, where he ought to lift vp his spirit to heauen to comprehend and conceiue that which is figured and signified by the sacrifices of beastes offered vp. For this therefore the iustice of God is declared by the Prophets.

What neede haue I (saith the Lorde *Esay. 1.* God) of your sacrifices? I am weary of your offerings of sheepe. Moreouer, I take no pleasure in the blood of beasts, lambes,

26 *Of holy Signes, Sacrifices,*

lambes, and goates offered. Wherefore
trauell you to addresse Altars vnto me?
I will none of your offerings and vaine
sacrifices, I abhorre your incense, I can
not suffer your new moones, your Sab-
baths, your assemblies, and your feasts:
all is but vanitie. I hate your feastes of
new moones (O Israelites) and your
solemne feasts. I am wearie in suffering
so much. You haue goodly directed
your prayers vnto mee, I will not heare
you any more, for the abuses which you
haue committed with your handes em-
brued with blood. Moreouer I will not
receiue of the house of Israel any Bull,
because your sacrifices are not pleasing
vnto me. I am as well pleased with the
offering of a beast as with the murthe-
ring of a man, and with the offering of
Incense as with the worshiping of an I-
doll. Wherefore then (saith God) doe
ye take so much paines to seeke Incense
vnto *Sabb*, and odours from far coun-
treies, to offer and make sacrifices vnto
me wherein I delight not? Who hath
moued

Psalm. 51.

Esay. 66.

Jerem. 7.

Eccle. 7.

moued you (O Israelites) to erect image, vnto the Gods *Moloch*. and the Star *Rompham* during the time that you were in the Wildernesle, where I did nourish you with my heavenly Manna? Your feasts be odious vnto me, your offerings oblations, and sacrifices for the Amos. 5. health, I will reiect, your offerings do displease me. After what manner should Mich. 6. one prepare himselfe to God? Shall it bee by sacrifices of Bullocks of one yeare? Doth God take pleasure in a great number of sheepe offered vnto him? Or in a great quantitie of holy oyles? To him saith the Prophet shall I offer of the first borne, for the remission of finnes.

Our good God hath very cleerely Psalm. 51. declared that seruice which he commā- deth, follow equity, loue mercie. and of an humble and contrite heart, fal downe before him, for obedience is more worthy then sacrifice, or the fatte of offered Rammes.

What gaue an occasion to God to 1 Samuel. 15.
put

put away those sacrifices and sacraments which hee himselfe had ordained, but the abuse and corruption which the Israelites had committed, taking ouer grossly the signes and ceremonies, ordained to draw them to feare and obedience?

For in place of conceiuing that which was figured by the signes and corporall sacrifices, they did rest in the fleiſhe of the beastes offered. And instead of cutting away the foreskinne of their hearts, they rested in the carnall circumcision, and in the meane time turned away from the true worshipping of God, addressing themselves to creatures. As to starres to the queene of heauen, and other strange Gods, offering to them incense, building for them temples, preparing for them priests, chaplaines and sacrificers to offer vnto them oblations and sacrifices.

Moreouer to accomplish this corruption they did sacrifice with the bloude of innocents offering of them and causing them to passe through the fire of
Pur.

Purgatorie in the valley of *Tophet*
 Wherefore (for the abuse committed
 by the children of Israel against the ho- ^{4 Eldr. 1.}
 ly sacraments, sacred signes and sacrifi-
 ces ordeyned of God) it was saide vnto
 them by the Prophets, that God would
 no more of their feastes, of their newe ^{4 Eldr. 11}
 Moones, of their circumcision, nor of
 their sacrifices, celebrated by people i-
 dolatrous and full of bloud.

When the vnsercheable wisdomme of
 God did perceiue the hardnes and infi-
 delity of the people of Israel, which did
 euer continue to commit idolatry, by
 corrupting the holy signes, sacraments,
 and sacrifices in place of acknowledge-
 ing the infinite goodnes of God, which
 had deliuered them from the Pharaoni-
 call tyranny, which had nourished them
 in the Wildernesse, which had brought
 them into the fruitfull lande promised
 vnto them: and which so many times
 had succoured them in the warres a-
 gainst their neighbours the Cananites,
 Moabites, Madianites, Philistines, Am-
 monites

monites, Syrians, Sidonians, Sicyonians, and other envious people: Neuertheles this rude people did continue in their idoltries taught them by their Priestes, Sacrificers, Kinges, and Princes, without turning to the true worshipping of one onely God

Wherefore after the great mercy and long taryng of the iust Iudge, which by all manner corrections woulde haue brought againe his people by diuine vengeance particularly; as by raising vp of warres, by captiuity & bondage, by diuiding of the kingdome parted betweene *Roboam* and *Ieroboam*, the successors of *Salomon* plunged in the depth of idolatry in inward warres among the people diuided, and by other scourges accustomed to correct those whom God doth fauour, to the end to bring them to his feare and obediēce. In the end these people, to much hardened and waxen old in their Idolatries, were taken into miserable bondage, vnder thy tyranny of Infidels, *Assirians*, & idolatrous

latrous Babylonians, their Realmes quite ouerthrowen.

But within a little while after that this selfe same people, by the great mercy of God was deliuered from the handes vnfaithfull tyrants, was set againe at liberty, and was restored to their land of promise: they fell againe to their Idolatries, more then euer before, vnder the Ioseph. 13. cap. the few anti-gouernement of their Sacrificers and quitic. high Priestes, which ioyned the temporality and spirituality so together, that they were clad with Scepter, Roial and Crowne. Then succeeded the heresies of the Pharisees, of the Saduces, Essenes, Galileans, Masbutheens, Hemero-Iosephus in the baptistes and Samaritans, corrupted by brooke of the the diuersity of strange nations which antiquities of had inhabited and subdued the country the Iewes. of Samaria, neere vnto Iudea.

For the Babylonians did worship for their God *Soccobenoth*, the Cutheens & Persiās hauing for their God *Mergal* or *Mergel*, the Hematēses, called vpō their God *Asima*, the Ananoys did worship their

32 *Of holy signes, sacrifices,*

their God *Nebahaze* and *Thartace*, the Sepharuainenſes did hold vpon their Gods *Adramelech* & *Animelech*.

Vnto the which Gods they ſacrificed their children cauſing them to paſſe through the fier.

Thus then, when all kinde of Idolatrie was ſpread among the Iſralites, the ſacrifices were altogether corrupted, the Prieſtes became byers and ſellers, couetous tyrants and Idolaters, the people paid tribute to the tyrants of Rome, their countrey of Iudea made one with the Prouince ioyning vnto Syria vnder the power of the Romans. The order alſo, the lawe & election of the high Prieſtes was corrupted, & their dignitie abaſtarded altogether, inſo much that without regard of the Leviticall race, the high prieſtes were appointed by Conſuls or Lieutenants of Rome as p'eaſed them. And whereas before they continued during their liues, now they changed yetely. And when as the Scepter was taken from the ſtocke of Iuda,
and

Joſephus lib.

15. cap. 3.

Joſephus lib.

18. cap. 3.

Eutrop. lib. 1.

cap. 2.

Genes. 49.

and her kingdome quite ouerthrowne,
as before it was prophecied: The incō-
prehensible greatnes of God did mani-
fest it selfe by his sonne begotten before
all worlds, which did so humble him-
selfe, that he tooke humane flesh of the
virgins wombe to redeeme his people,
and restore them to grace before God.

For as in *Adam* by his breaking and
abusing of the holy signe giuen vnto
him to keepe, all the lumpe of mankind
was corrupted with the leuen of sinne:
Euen so by the second *Adam* *Iesus*
Christ we are by grace purged from our
offences. To our first and vniuersall fa-
ther *Adam* was giuen a holy signe to
exercise his obedience, and to his suc-
cessours was giuen other holy signes, sa-
crifices & sacraments instituted of God,
as the tree of life, the fruits of the tree
of knowledge of good and euill, the
raime-bowe, circumcision, the lambe
without blemish, the bread without le-
uain, the cloud, the fiery pillar, the red
sea diuided, the heavenly Manna, the
C water

A conferring of
Adam with Ie-
sus Christ.

34 *Of holy Signes, Sacrifices,*

water of the rocke, the immolation and offering of beasts for sacrifices, the arke of couenant, the brasen serpent, the purging water, the Temple builded in the midst of the holy Citie: All which sacred signes, sacrifices and sacraments, were figures of that which was accomplished by Iesus Christ.

Iesus Christ
the tree of life.
Apoca. 2.
Rom. 11.

For first hee was the true tree of life, planted in the midst of the garden of God, in whom and by whom we which were bastard trees are grafted and set, to the obtaining of eternall life: hee hath given vs the keeping of the fruites of the tree of wisdom by his holy gospel, and commaunded vs to keepe it whole without abusing, without corrupting, without adding or diminishing, in paine of eternall death.

Rainbowe,

He hath bin as the celestial Bow ben-
ded in the aire to assure vs of the bande
and couenant contracted between God
and vs that wee should bee no more
drowned in the floud of sinne. He was
circumcised to accomplish the lawe in
himselfe,

himselfe, that hee might cut away the Circumcision,
 foreskinne of our hearts, to spoyle vs Gala. 4.
 of our old corrupted skinn in Adam.
 He was the flame in the burning bush, The burning
 taking flesh in the wombe of the virgine bush.
 conceived by the grace of the holy
 Ghost, without the seed of man, the ho-
 ly virgin as the bush, remaining neuer-
 theles perfect and vncorrupt. Hee was
 sacrificed as the iust & innocent Lambe, Pascall lambe.
 his blood being shed to preserue vs frō John. 1.
 the tyrannie of Sathan, and to open vnto Hebr. 13.
 to vs the passage into the land of promise
 the kingdome of heauen, He is the true
 bread which came downe from heauen, Bread of life.
 without leauen, without corruptiō, and Iohn. 6.
 spot, whereof wee must eate for our spi-
 rituall nourishment, to the ende we may
 celebrate the feast of the Pharaonickall
 passage in the land of libertie. Hee was 1 Cor. 5.
 the cloude, the fiery pillour, the red sea, The cloude,
 diuided, which hath conducted vs, ric pillar and
 which hath deliuered vs from the hands red sea.
 of our enemies, out of whose side ope- 1 Cor. 10.
 ned, came blood and water for our sal- Iohn. 19.

uation and redemption.

The heavenly
Manna, the
rock flowing
water of life.
1. Corin. 10.

Sacrifice.
Heb. 7. 8. 9. 10.

Heb. 9.

The arke of
witness.

Brasen serpent
Iohn 3.

Temple of
God.
Iohn 2.

He was the heavenly Manna sent from heauen to nourish vs for euer, and the true rocke from whence flowed water to quench the thirst of all those for euer, which thirst and beleue in him. It was he that made the sacrifice of health for the defacing of our sinnes, the sacrificer and sacrifice, the offering and offerer abiding for euer a sacrificer at the right hand of God his father. He entred into the heauely sanctuary, builded not with the hands of men, but with the hand of God. He was the true Arke of couenant & appoyment, by the which God did manifest and declare his oracles and in the which he did rest to accomplish his diuine and incomprehensible misteries. He was as the brasen serpent fastened to the crosse, to giue health to the sicknesse of all those which did turne toward him, and behold him in faith.

He was the true temple of God wherein the holy ghost doth dwell, in whome and by whome one God in trynity is worship-

worshipped. Hee was the true and holy sacrifice whereof was made the purging water for the cleansing of all spots, hauing by his owne ashes, that is by his owne bodie offered vp, sprinkled and watered with water issuing out of his side, all people beleeuing in him.

The host and holy water.

Iohn 19,

The ceremoniall law being thus accomplished not by figures, but really executed by the incarnation, death and resurrection of Iesus Christ, our Saviour, our mediatour, our euerlasting sacrificer, and mercy obtainer, the infinite goodnes of God was yet more manifested by the new band, new covenant and new comming of the son of God incarnate: For by his new testament confirmed by the death of the testator, he hath made vs fellow heires and inheritours of the kingdome of heauen with God.

Heb. 9.

Rom. 8.

For assurance of this heauenly succession gotten to vs by grace, after that he had finished the ceremoniall law, and abolished the same (as we haue shewed)

38 Of holy Signes, Sacrifices,

S. Augustine
in his 3. booke
of the christian
doctrine. cap. 9.

Sacraments of
the new Testa-
ment.

by the sacrifice perfectly made by the
euerlasting Sacrificer, there were left
vnto vs two sacred signes and holy sa-
craments, wherein God hath vsed more
faueur and more special grace, than euer
hee did before his incarnation; in this
that hee hath deliuered vs from the ser-
uile law of circumcision, of difference of
meates, and of diuers sacrifices ordai-
ned in the first Church of the Israelites,
and in discharging vs of this heavy bur-
then, he hath so much the more comfor-
ted vs in ordaining vnto vs for a memo-
rie and remembrance of our regenerati-
on and life euerlasting. two holy sacra-
ments, vnder two holy signes. To wit,
the water of Baptisme, & the bread, and
wine, for the partaking of his bodie,
and that his grace might extend to all
nations, God did choose those tokens &
signes which were most comon & easie.

For Circumcision was a speciall
marke for *Abraham* and his posteritie,
the which Circumcision other nations
were not accustomed to vse, although

Herodote

Herodote a Greeke in the history which he writeth of the manners of the Egyptianes, doth attribute vnto them the custome to circumcise, especially their Priestes. But it is easie to coniecture, that hee had heard speaking of the Iewes dwelling in Egypt for the space of foure hundred and thirtie yeares obseruing the circumcision. Moreover the Circumcision was ordained for the men onely, and not for the women: there was also a day set for Circumcision, the eighth day after the natiuitie: and the cutting of the skinne was painful and greuous. But the grace of God hauing abolished by his incarnation and perfect sacrifice, the rigour of the ceremoniall law, as wel for the difference of meates as of dayes, hath left vnto vs by his new will and covenant, the holy signe of water common to all, as well men as women, without difference of dayes, & in this holy sacramēt the child baptized feeleth no grief, as he did feele in cutting of the skinne.

This signe of water, to represent vn-

Herod. lib. 2.

A comparing
of the circum-
cision with
baptisme.

Exod. 12.

Genes 17.

Num. 19.

40 *Of holy Signes, Sacrifices,*

to vs the purging and cleansing of our finnes by the bloud of Iesus Christ, was common not onely to the Iewes, which were wont to vse their cleansing water, but also to the Gentiles and all nations who had in vse the cleansing and washing with this water called *Lustrall & Expiatorie*, as may appeare by reading of auncient histories.

To the end then that the grace of God, by Iesus Christ might extend to all the world generally, to all nations, countries and prouinces, as well circumcised as vncircumcised, Iewes as Gentiles, God did choose the signe of water most common, so much the more applying it to the commoditie of man to draw him to feare and obedience. By the which signe hee instituted the holy sacrament of baptisme, for a note & assured marke of our regeneration, and purifying, represented sacramentally by the vertue of the holy ghost, in the which sacrament God doth assist and assure vs to be borne a new and made one with Christ

Iesus,

Tit. 3.
Galath. 3.

Iesus, to be renewed & made members,
of his members, and that he will receiue
vs as clad and incorporate into him and
by him.

Like reasons might be brought for
the other holy Sacrament ordeined of
God by his new Testament, to wit, of Sacrament of
the holy sup-
per of Iesus
Christ,
bread and wine. Which signes, tokens,
figures and notable formes, all nations
haue beene accustomed to vse in their
sacrifices, oblations & ceremonies, con-
cerning their religions, as well circum-
cised as vncircumcised, as well Iewes as
Gentiles. Also the two kinde of foodes
for the nourishmēt of man are cōtained
vnder bread and wine: For these causes
our good God desiring to drawe vnto
him all nations, to nourish and minister
most necessarie food vnto thē, did insti-
tute the cōmunion of the body & bloud
of our Sauour Iesus Christ vnder the
formes, holy signes and sacramentes of
bread and wine: For as we are assured
by the marke and element of water in
baptisme to be regenerate and renued
in

in the body and bloud of Iesus Christ, represented by the sacrament of holy water, by the vertue of the holy Ghost: Euen so are we nourished by the communion of this body and bloud represented really by the Bread and Wine, consecrated for spirituall foode & nourishment euerlasting, and quickening by the power of the holy ghost, wherein God fauoured vs much in discharging vs of bloody sacrifices ordeined in the first Church of the Israelits, which were wont to be charged with many and diuerse sacrifices celebrated with the shedding of the bloud of earthly beastes, after the diuersity of offences, and persons offending. All which sacrifices were ended, and put away by the shedding of the bloud of the iust and innocent Lambe, Iesus Christ, which by his perfect sacrifice hath vtterly abolished all other sacrifices, reseruing vnto himselfe the dignity of the great and euerlasting Sacrificer, sitting at the right hand of God his Father. But he hath fauoured

Heb. 9.

noured vſo much, that in place of the abolished ſacrifices, he hath inſtituted the two holy ſacraments before mentioned to aſſure vs of our regeneration, our purging, our adoption, our nourishment, & eternall life, giuen vs by the blood of our Sauour Ieſus Chriſt,

But as the Iſraelites too groſſe, and carnall, did reſt in the exterior ſignes, corrupting the true vſe of the ſacramentes and ſacrifices giuen vnto them of God: Euen ſo like abuſe, yea, greater corruptions are come vnto our two holy Sacraments left vnto vs by the new teſtament of Ieſus Chriſt, for the ſacrament of Baptiſme ſucceeded in the place of Circumciſion, man (conceiued of corrupted clay) would not bee contented with Gods holy inſtitution: But ſome haue brewed and corrupted the vſe of the holy ſacrament of Baptiſme with adiurations and coniurings, juggling of ſalt, of oyle, of tapers, creame, blowings, hoodes, or biggins, with an infinit number of croſſes, on the forehead, on the

Corruption of
the Sacraments.

Sacrament of
Baptiſme corrupted.

cies

44 *Of holy Signes, Sacrifices,*

Theodor, in his
booke of the
fables of here-
tiques,

*Ca. finr. Ca. post.
quand de confes-
satione do-
finst. 4.*

Ephetath .per
Satyr. 2.

Gala. 3.
Ephc. 4.
1 Cor. 15.

eyes, on the nose, on the backe, on the
breast, on the shoulders, on the mouth,
to chase away Deuils : For the Massali-
ans heretikes authors of coniuring, and
crossing, do say that the child borne is
accompanied with his Spirit or Deuill,
which cannot be chased away but by
adiuration and coniuring. And for this
cause, this holy sacrament of Baptisme
hath beene corrupted so farre, that they
haue added thereunto strange termes of
the Syrian language, with spettell and
purging sniuell,

What greater corruptions could
there be described then these abhomi-
nable inuentions, as if the blood of Ie-
sus Christ had not beene sufficient for
our regeneration and purgation : And
as if God had not beene of power suffi-
cient to perfect and regenerate vs by
the holy signe of water representing the
blood of Iesus Christ, if there were not
spettell coniured sniuell, oiles, salt, big-
gins, creame, torches or tapers, or milke
or hony inuented by other Heretikes.

Othe

Othermore subtile Magicians, Pithagorians, instructed in the Massalian doctrine haue added moreouer to pronounce twentie times ouer the man child presented to Baptisme, the name of a Deuill (which they say) doth accompany him, by that meanes to adiure and coniure him away. And at the Baptisme of a wench, to say the same thirtie times. Was there euer such detestable corruption in the sacrament of Circumcision? Wherefore (O Massaliās) haue you brued your oiles, in the holy Sacrament of Baptisme? Following the heresie *Marcion* & *Marcosin*, which commanded to anoint the childre that were to be baptized. The holy signe of water instituted by the hand of God, was it not sufficient to represent the precious blood of Iesus Christ for our regeneration & purification, without brewing of greeces, of oile, of spetel & other minglings, instituted by the corruptors of the holy sacraments: The body and blood of Iesus Christ, wherewith wee be clad by the holy

Tertullian in his booke of the crowned Souldier.

Epiph. lib. 1
tom. 3. heres. 34

holy water of Baptisme was it not sufficient to preferue vs from all tempestes without borrowing of Biggins and Crisomes? And for another more great corruption and abuse it was permitted vnto women to baptise following the error of the Marcionistes, Quintilians Cataphrighes, Montanists, Pepuzians, Priscillians and Artocirites. Was it euer permitted vnto women by the lawe of God to administer the holy sacraments or sacrifice instituted in the first Church of the Israelites, or in the newe Testament of Iesus Christ. In the History of *Moses* is recited, how that his wife *Sephora*, moued with a womanly rage, tooke the stone or knife wherewith she circumcised her sonne; but it is not written that shee or any other her like, hath at any time beene permitted to minister the holy sacraments by such corruptions of the holy sacrament of Baptisme: Many heresies haue sprong vp by the, Catapaptists, Anabaptistes, Antipedobaptists and other heretikes, & schismatikes which

Tom. 1.

Epipha. lib. 1. heres.

ref. 42. & lib. 2.

Tom. 1. heres. 49.

Exod. 4.

which not contented with the pure and sincere institution of God, did more rest in the outward signes, then in that which by them was represented in spirit. He that desireth to know more particularly the abuses and corruptions inuented at diuerse times by diuerse humours of men, let him read our Ecclesiastical commentaries. It remaineth presētly to come to the corruptions of the other holy sacrament of the supper and communion of the body and bloud of Iesus Christ. By this short discourse, a man may cleerly know how variable and fraile man is, alwaies hauing abused the grace of god. For like as from the beginning of the lawe and instruction giuen vnto them, the people of Israel did euer corrupt the true vse of sacrifices, holy signes, and sacraments ordeined of God : euen so is it come to passe of the lawe of God by Iesus Christ, hauing instituted the maner to communicate his body and bloude vnder the figures and holy signes of bread and wine, The which holy sacrament

Sacrament of
the supper cor-
rupted.
1 Cor. 11.

Ecclesiasticall
historie.

Histo. tripart. lib.
9. cap. 37. & *lib.*
11. cap. 5.

Enseb. lib. 5. cap.
24.
Histo. tripart. lib.
9. cap. 38. & 39.

ment was abused in the time of the Apo-
stles by the Corinthians: Against whom
the holy Apostle did write epistles, to
the end to bring them to the true & sin-
cere obseruation of this holy Sacramēt.
Let no man therfore hereafter thinke it
strange if the successors of the Apostles,
from time to time haue corrupted the
true vse of this holy Sacrament. And the
more they were distant from the time of
the Apostles of Iesus Christ, the more
they fell into corruption: Yea abhomi-
nable, turning the vse of the Sacrament
into a depth of idolatry. First into what
contentiō fell the Church, that was next
vnto the Apostles, about the determi-
ning of the daies wherein the holy sa-
crament should be celebrated? *Sabatini*
the heretike did institute the celebrati-
on of Easter with vnleavened bread af-
ter the manner of the Iewes. Certaine of
his sect did ordaine the vse of the holy
Sacrament to bee celebrated the 14.
Moone, as the Iewes did. It is sayd, there
were of this sect *Policrates* bishop of the
Ephesians.

Ephesians, *Philap Hieropolitan, Policarp, Truseas Melite* and *Narcissus* Bishop of Ierusalem. Of the contrary opinion were *Victor* bishop of Rome, & *Eleniber* his predeceslor, with *Theophilo* Bishop of Palestine. This contention continued more thē 300. yeares after the Apostles. Some celebrated the feast of Easter after the Equinoctial, whē the Sun did enter into the signe of *Aries*. Other obserueth the moneth *Xanthisee*, called by the Romans *Aprill*.

Some sayd (to wit) the *Quartodecimans*, that it was instituted by *S. Iohn*, to celebrate in the 14. Moone. Others aduanced themselves to be taught by *S. Peter*, whereas yet there was no euident appearance of any thing. The Montanists Phrygians condemned the *Quarto decimans* obseruers of the course of the Moone, and that they ought to order themselves by the course of the Sun, beginning at the Equinoctiall in Prime-tide. And by this meanes they celebrated eight Ides of *Aprill*, which is the 14.

D

day

50 *Of holy Signes, Sacrifices,*

day of the same moneth; Prouided that it tell vpon the Sunday.

There was not onely contention for the vse of the sacramentes in what dayes it shoulde be celebrated, but also there
Euse. lib. 5. cap. 4. was great diuision among the Christians for ceremonies inuented to prepare themselves to receiue the same worthily: For some(as the Romains)did keep the fast three weekes before Easter: The Illyrians and all Greece with the Alexandrians did ordeine a Lent to fast sixe weekes Others ordeined seauen weekes of fasting, leauing off from fīue daies to fīue daies.

*Histo. tripart.
cap. 8.*

More and more to corrupt the holy sacrament of the supper, there was restored another Iudaicall ceremony, by the differences of meates: For some(during the time of fast) forbade eating of fle he and fishe. Other forbade eating of flesh onely, permitting to eate fishe & foules, which they said(according to *Moyse*) did part to the substance of the water, Some also did ordeine to eate dry bread

bread and water onely. Others fasted till noone without distinctiō of meates.

And to be short there was in the beginning an infinite number of customes & corruptions in the vse of the holy sacrament of the supper, by ceremonies brought in by the difference of daies and meates, abrogated and put away, by the grace and lawe of Iesus Christ.

But was there euer any holy Apostle of God, which euer left in writing any law

Colos. 2.
Galath. 4.
Heb. 7.

or commandement for the distinction of daies or meates, to celebrate the holy supper of Iesus Christ? their intention was not to institute a religion of feastes and a distinction of daies & meates, but their doctrine did tend onely to teach good life, and the true worshippe of one God onely. Wherefore wee must needs conclude that the ceremonie and feast of Easter, to celebrate the supper of our Lorde God is proceeded of meere custome: For none of the Apostles hath left any thing in writing touching the same,

Histo. Tripart.
lib. 9. cap. 38.

52 *Of holy Signes, Sacrifices,*

To moderate such dissentions and corruptions many counsels were assembled, one at Sangaria in Bitine, by the which (to auoide all contentions) it was permitted to euery one to celebrate Easter when he would. Another counsell was holden at Cefaria by *Theophile* Bishop of that place, and by *Narcissus* Bishop of Ierusalem. Another counsell in Achay. And another counsell was holden at Rome by *Victor*, Bishop of that place.

Euseb. lib. 5, cap.

23.

In the yeare of
Christ, 114.

Platine.
Sabellicus,

After these litle corruptions, there succeeded greater from time to time, according vnto the humours and affections of the Bishops of Rome, *Alexander* the first of that name, being come to be superintendent of the Romane Church, the first of the successors, of the Apostles of Iesus Christ, and also the first of the corrupters of the holy sacrament of the supper ordeined to mixe water with the wine before the communion: wherein he meant to reforme the Gospell of Iesus Christ, which had instituted

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re assem-
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(s) it was
orate Eas-
counsell
Theophile
Narcissus
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Alexander
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e Church,
the Apo-
o the first
sacrament
mixe water
mmunion:
the Gos-
ad institu-
ted

ted the communion of his body and
bloud, to be vnder two kindes, Bread &
Wine, but *Alexander* added a third kind
(to say) Water. He restored also the Ju-
daicall ceremony of vneleued bread
(called sweete bread) to celebrate the
Easter as the Iewes did, following ther-
in the Ebionits, which taught that the
ceremoniall law of *Moyfes* was necessa-
rie for saluation: As also *Symmachus* an
Heretike in Palestine had taught. If Ie-
sus Christ was circumcised to accom-
plish the ceremoniall law, is it therefore
needfull for vs to be circumcised? More-
ouer if it pleased him (to accomplish the
ceremoniall lawe) to vse in the dayes
of sweete bread, vneleued bread: It is
therefore necessarie to turne againe vn-
to the rigor of this ceremonie abroga-
ted by the sacrifice perfectly ended by
Iesus Christ? In what place of the holy
Gospell could *Alexander* euer finde to
mixe water with the wine? And for to
binde Christians to vneleued bread. Is
it of any more value, then his inuen-

Euseb. lib. 3. cap.
27. & lib. 6. cap.
14.

Col. lib. 39. cap.
21.

54 *Of holy Signes, Sacrifices,*

tion, to chase away Diuels with water salted and cuniured? And as touching his cuniured water ordeyned by him, we will shew hereafter that the originall thereof came from *Numa Pompilius* the great Cuniurer and Romane Idolater, But as for the mingling of the water with wine, that should seeme to bee taught by the religion of the ancient Idolaters, which were wont in celebrating their sacrifices, in one chalice to consecrate the water with the bread, specially in the feast dedicated to the Sunne, which the Persians did worship, called of them *Mythros*. And in the feast also of *Nephalies* water was vsed for the sacrifice. According to this comparison, *Iustin Martyr* maketh relation of the custome obserued among the Idolaters, and Christians, for the bread, wine, and water consecrated. By the one that is to say, by the Idolaters, in the name of their Idolles and by the Christians in the name of their true God. Alwayes this first corruption in the vsage of the holy

Iust in his
apologie.

holy sacrament by the mingling of water with wine, beyond the commandment & ordinance of God did not continue without controuersie : For the *Greekes* were of a contrarie opinion that it was not necessary to mixe water with wine, and that they would not followe the corruption of *Alexander. Amarcannus* was of the same aduice that *Alexander* was, saying that it was necessarie to mingle it with water.

Inno. lib. 4. cap. 5.

The subtill Sophist *Scot* doth affirme absolutely that it is not necessarie the water to be mingled with the wine, because (saith he it cannot be changed and transubstantiated into blood if first it be not changed into wine.

Other more ingenious would rather interpretate the institution of *Alexander*, saying the wine to be conuerted into blood, but as for the water it was transubstantiated into the water which came out of the side of Iesus Christ.

This first corruption of *Alexander* did give occasion of many other to succeed.

56 *Of holy Signes, Sacrifices,*

*S. Augustine in
his book of the
relikes. cap. 26.
& 64.*

*Epiph. lib. 2.
Tom. 1. heres. 49.*

For some inuented greater bruings to mingle it with bloud drawn out of yong Infants to mixt with the bread of the holy supper of Iesus Christ, as the Cathariges which began a kind of transubstantiation of wine into bloud really & corporally. Some other adioyned therevnto cheese called Artotirites, that is to say, cheese bread. Others also abusing this sacrament, in steede of wine tooke water vnder pretence of more greater abstinence. Other ordained to temper the bread with wine, which the Massalians do yet holde in their massall sacrificers.

For another more detestable corruption of the holy sacramēt, some bishops of Rome haue forbidde their Massaliun sacrificers to minister vnto the Christen people (which they call lay) the body of Iesus Christ vnder both kinds, but only vnder the holy signe of bread, and not of wine, the which they kept for the Priestles Massalians sacrificers. Is not this corruption directly against the holy

ly gospel and institution of the supper of
 Iesus Christ, which hath ordained and
 commanded all faithfull to eate his bo-
 die, and drinke his blood. When hee
 tooke the cup vsed hee not these proper
 tearmes, Drinke all of this wine in me-
 morie and remembrance of my blood
 shed. Hath hee vsed any other tearmes
 for eating of his bodie by the figure of
 bread, then he hath done for the drink-
 ing of his blood by the signe of wine? If
 one should compare herewith the holy
 signe ordained of God in the Church of
 the Israelites, a figure of the communion
 of the body of Iesus Christ (which was
 the pascall lambe) the fleshe whereof
 was comanded to be eaten of all persons
 without exception, for as much as they
 were circumcised: Was there euer any
 difference in the eating of the pascall
 Lambe, and celebrating of the Passeo-
 uer of the Iewes among the Leuites of
 the stocke of the Priestes and the other
 comon people? For another detestable
 corruption, the Massalians haue institu-
 red

Matth. 29.

Mark. 14.

Luke 22.

1. Cor. 11.

1. Cor. 11.

ted by their misall Idolatries, to sacrifice and offer the body and bloud of Iesus Christ, in reiterating (by meanes) the sacrifice of Iesus Christ perfectly ended & cānot be done againe : for that it was not after the order of *Aaron*, but after the order of *Melchisedech*, an euerlasting sacrificer, who hath left no successor. Also the holy apostle whē he admonished the Corinthians reuerently to celebrate the supper of Iesus Christ, did he command them to sacrifice ? No, but to communicate and eate together the body and bloud of Iesus Christ. The beginning of the holy supper was not to kill, offer, and ordaine a sacrifice to offer to God: But onely to eate and drinke at the holy feast prepared for vs by Iesus Christ the euerlasting sacrifice & euerlastinst sacrificer, which hath reserued vnto himselfe only this eternal priesthood. And yet neuertheles hath left his holy institution a banquet ordained for vs of bread and wine, representing his body and bloud.

After the corruptions aboue-sayde,
Sathan

Sathan the diligent Babilonicall builder imployed all his forces & strengthes, to build an invincible fortresse of Idolatrie, to the end to fight against, and vterly to throw downe the kingdome of Iesus Christ, when he did enterprise the building of the Masse to be brought in, in the place of the holy sacrament of the supper, as we wil briefly and so clearly declare, that the most hard hearted Pharises (made olde in their ancient Idolatries) shall acknowledge by the veritie of histories their errours and abominable heresies.

Before the painting out of this Maze of error (whereinto the Messalians are plunged) I thought it necessarie, briefly to discouer the ancient religion of the Romaines, the raigne of the occidentall empire, and of the Emperours which haue exercised both the temporal office, and the dignitie of the great bishops superintendents of the religion & Church of Rome. All other (as well as I) shall confesse that the Romaine religion altogether

Tit. Liv. lib. 1.

Decad. 1.

Funesella.
his booke of
magistrars of
Rome.

together for the most part to haue beene instituted by *Numa Pompilius* the second King of the Romaines, about 700. yeares before the incarnation of Iesus Christ. Then were instituted the Bishops which afterward were brought to a certaine number, vnto foure, then the number was augmented to eight, and by *Syl* to 15. In the colledge of Bishops there was one chiefe Bishoppe, which was chosen by the other lesse bishops of the same order and dignitie, like as the little bishops purple Cardinals haue practised the election of the great Romaine Bishop, of their estate, order and dignitie. This Pompilian religion hath beene so well obserued by the Romanes, from the father to the son, that it hath beene impossible to destroy and plucke vp the same, but hath continued to this day, as euery one may easily perceiue by this little collection.

To confirme this point there is none that can bee ignorant, which lusteth to read the Romaine histories; that before the

the incarnatiō of Iesus Christ there was not one King, Consul, Dictator, or Romaine Emperour instructed in the lawe of God. But all were Idolaters and Infidels, following the religion of *Numa Pompilius* the coniurer. And that more is, after the incarnation of Iesus Christ, for the space of 300. yeares or thereabouts, there was no Emperour, nor Romaine Councel which would change his religion to embrace the lawe of Iesus Christ. But contrariwise they haue labored with tooth and naile to exercise all kind of crueltie against the church of Iesus Christ, as the Ecclesiasticall histories doe largely declare, painting out great persecutions vnder the great Romaine Bishops, to wit, *Claud. Tiber. Nero, Claud, Domitian Nero, Fla. Domitian, Traian, Elie Hadrian, Antonian Philosopher, Septime Senece, Iul. Maximus, Mar. Quin. Traian, Dece, Licime, Valerian, Valere Aurelian, and Diocletian*. All which were Emperours and gouerned the Empire and Romaine religion for 300.

yeares

Euseb. in his booke of the Church historie the yeares of Christ. 34. 68. 94. 112. 113. 167. 202. 238. 254. 257. 276. & 292.

yeares after the incarnation of Iesus Christ, and in their moneyes, sepultures, monuments, tytles and autentique letters, did hold the name of great Bishops and high Priestes, as diligently is gathered in a booke of the antiquities of Rome, wherein bee described the Images, moneies, and monuments, of the ancient Emperours of Rome, which were all called great Bishops, by these titles, *Iul. Cef. Pontif. max. Tiber. Nero Pontif. max. Claud. Nero. Pontif. max. Vaspasianus Cef. pontif. max. Traianus Impera. Pontif. max. Marc. Aurel. Anton. August. Pontif. Heliogabalus (summus sacerdos Aug. Adrianus Imper. Pontif. max. Galelerius Maximinianus Pontif. max. Tit. Cef. Pontif. max. Commod. Impe. pontif. max. Flavius Constantius Aug. Pontif. max.* Which being then Emperours and great Bishoppes would suffer none other head in the religion and Romaine Church then themselves, being alwaies enemies of Iesus Christ. For when the Apostles did preach Christ

In the booke intituled the discourse of the religion of the ancient Romaines by William de Choul. bayly of Daulphine.

to be the Soueraine Priest, great and eu-
 uerlasting sacrificer, without any suc-
 cessour after the order of *Melchisedech*,
 the tyrants of Rome and their Lieute-
 nants, did take an occasion to condemne
 Iesus Christ, fearing that the authoritie
 of the Emperours and great Romaine
 Bishops should bee diminished. With
 what furie were they intraged for the
 space of 300. yeares against the christi-
 ans and Christs religion, to defend their
 auncient religion of *Pompilius*? what
 answer was giuen to *Theodose* the Em-
 perour by the senate and senatours of
 Rome, when it was put forth vnto them
 to change their religion, and to receiue
 the religion of Iesus Christ They shew-
 ed that they had possessed their *Pompi-
 lian* religion more then 1000. yeares, &
 that all changing of religions were the
 destructions of common wealthes.

In the Catalog
 of Emperours,
 in the end of
 the historie of
 Nicephore the
 yeare of Christ
 410.

Wherefore consisting in their olde
 Romane religion, they remained with-
 out receiuing of the law of Iesus Christ.

By these histories it is easie to bee re-
 solved

64 *Of holy Signes, Sacrifices,*

solued that for the space of 400. yeares and more the bishops of Rome (which called themselves Christians) could neuer obtaine of the Senate and Romane Senators to receiue the holy Gospell, much lesse could they conuert the Romane Idolater, causing them to forsake their inueterate Idolatry: For the Bishops of Rome were too much occupied in restoring the Iudaical and Pagans ceremonies for the distinctiō of meates, ordinance not to fast Sunday and Thursday, to set an order for table cloathes, veales, vessels of gold and siluer, sensors and rapesterie, & other ornaments of the alters which consumed with age, were ordeyned to be burned and the ashes to be put in the fount. Other were meruailously occupied to restore the Iudaicall ceremonies off sweete breade, and trauailed their spirits greatly to corrupt the true vsage of the holy sacraments instituted of God, by mingling of water with wine, bruining of salt with the water to make it purged and coniu-
red

In the cannon
reuealed by
Clement Bishop
of Rome. 21. 22
62. 95.

Alexander
the first of that
name Bishop of
Rome in the
yeare of Christ
110.

red to driue away Diuels. Other also *Sixtus* Bishop
 did trauell to intitute Corporasses of fine linnen to lay vppe the consecrated
 hostes, and to ordeine also albes and other vestiments of the Priests for their
 sacrifices of white collour without spot.

*of Rome in the
 year of Christ
 121.*

Siluester Bishop
of Rome

Some did torment their braines to in-
 uent the feastes of dedication and conse-
 cration; with coniuring, with salt to
 driue away Diuels. And some other to
 inuent oyles and creames to corrupt the

Higinus Bishop
*of Rome in the
 year of Christ
 140.*

holy sacrament of Baptisme. Moreouer
 (during the raigne of these Tirantes, Em-
 perours, and great Bishops) the Bishops
 of Rome desiring to make their names

fabian Bishop
*of Rome in the
 year of Christ
 240.*

to continue for euer, did dreame in their
 spirits to builde Temples, not vnto the
 honour of God, but in the name of their
 hee and shee Saints, canonized by them

Pius Bishop
*of Rome in the
 year of Christ
 144.*

at their pleasure. Other did occupie
 themselues to ordaine that the consecra-
 ted breade and wine falling vpon the
 ground, should be left to the sacrificer,
 & the rest remaining should be burned
 with fire: and the ashes should be layed

Zepherin Bishop
of Rome in the
yeare of Christ
200

Calixtus Bishop
of Rome in the
yeare of Christ
230

Eutich Bishop
of Rome in the
yeare of Christ
282

The red robes
of Cardinales.
Silueſter bishop
of Rome in the
yeare of Christ
314.

vp among the reliques. Other did tra-
uell to set an order among chalises, whe-
ther they should be of glasse or of wood.
And by other were instituted solempne
ceremonies foure times a yeare to bring
Christians to the bondage of distinction
of daies.

Some were occupied meruailously to
ordaine the offering and consecration
of fables, to celebrate funerals in pur-
ple garmentes after the maner of the
vestment called *Trabea*, the which the
Idolators did vse in triumphes celebra-
ted in the honour of their Gods.

And the like purple garment is vsed
of the Cardinals to this day. Others
were occupied to inuent a confirmation
for yong children, and that the Bishops
only should consecrate the creame: To
honour also the Bishop of Hostiense, by
whose hāds the bishop of Rome must be
consecrated, with a cloke called *Pallū*.
And to inuent an infinite nūber of other
vnnecessary ceremonies, cōtrary to the
libertie of the Gospell giuen vnto vs by
Iesus

Iesus Christ: How was it then possible that the first Bishops of Rome should draw the Princes, Senators & Romanes vnto the law of the Gospel, during 300. or 400. yeares after the incarnation of Iesus Christ, seeing they did not labour but to corrupt the vs of the holy sacraments, and to restore the Iudaicall ceremonies, and Idolatries of the heathen the ancient Romanes?

But here might one obiekt one *Philipp* which some vaunt to haue beene conuerted to holy Baptisme, the maners of whom were so wicked that they gaue occasion to the most credible authors, to describe him vnworthy the name of a Christian. One might bring in *Constantine* the great, which caused the Council of *Nice* to assemble: but his residence was in *Grecia* being called the Emperour of the East. And yet would he neuer receiue the signe of Baptisme to bee regenerate by the bloude of Iesus Christ, vntill he was 65. yeares olde, at what time he was baptised by a Bishop

Chronicle of
Iohn Baptist.

Histo. tripart. lib.
3. cap. 12.

of Nicomede Arian, named *Eusebe*, the same *Constantine* being at point of death. *Silvester* then Bishop of Rome, must not cracke that he conuerted this Emperour to the faith: For this same *Silvester* would not assist the assemblie of the Councell holden at *Nice* in the yeare of Iesus Christ. 327. How so euer it be, it is conuenient to haue recourse alwayes to the verity of Histories, wherein is recited the answer of the Senate and Senators of Rome, to the Emperour *Theodoze* more then 60. yeares after the death of the same *Constantine* the great. Which was, that they would not receiue the lawe of Iesus Christ, but obserue their auncient lawe *Pompilian* to auoide the ruine of their commonwealth, which might come by the changing of religion. whereby may be gathered that then the lawe of God was not receiued nor approued at Rome by the Senate and Senators.

It resteth that presently we come nearer to the time following. After the de
cell

fices,

Ensebe, the
nt of death.
ome, must
d this Em-
same *Sylu-*
nblie of the
the year of
uer it be, in
rse alwaye
wherein
Senate and
Emperours
res after the
e the great
alde not re-
rist, but ob-
Pompilian
ir common
by the cha-
may be we-
e of God wa-
at Rome be-
e come ne-
After the de-
ced

cease of *Theodoze*, the Romane Empire
of the West began so to bowe, that in
short time it was quite put out by *Wan-*
deloys & Alayns, which were the chiefe *Paul. Emil. lib. 1*
that sacked Rome, burnt the most part the year of
of it, and rauished the proper daughter *Christ. 412. 154*
of the Emperour *Theodore*: whom they
married to *Ataulphe* king of the Gothes.
A litle while after succeeded the Hūnes. *Blond lib. 2.*
Then *Attila* King of the Gothes, which *Decad. 1.*
vsurped Italy.

About this time the Romane Empire *Procop lib. 2. of*
of the West was spoiled of all Germa- the warre of the
ny, Asia, Sarmatia, and all the Prouin- Vandals in the
ces tributaries, vnto Danube: Spaine year of Christ
also, Aquitania, Gascoygne, Bourgoyne 486.
and all the Gaules did reuolt from the
Romane tyranny. Then succeeded the
Ostrogotes with their King *Valemir*,
Theodemir, *Theodorike* and other Hea- The year of
then and Infidels. The Visigothes al- Christ, 550, 554
so, all vsurpers successiuelly of Italy. Af- *Paul Emil. lib. 1*
terward raigned *Totilus*, which forced, the year of
robbed, and burned Rome, and all Si- Christ, 568,
cile. In the end the Lombards condu-

sted by their Kings *Alboin* did raigne, which vsurped Italy. These barbarous nations, Idolaters and Infidels did serue as whippes ordained of God to punish the Idolators of Rome committed by them, which had knowledge of the holy Gospell. And yet turned back frō the true worshiping of God, violating and corrupting the holy sacraments by the inuentions of men: To punish also the infidelity and obstinacie of the Emperours and Senators of Rome, which first of all caused the Lieutenants, & officers appointed in Iudea to crucifie Christ & his holy Apostles, to persecute the Christians, and alwaies to resist the lawe of the Gospell to maintaine their religion *Pompilian.*

Thus we may conclude, that during the space of 400. yeares the Roman church of Emperours and Senatours hath euer beene contrary and enemies to the lawe of Iesus Christ. Then afterward (the occidentall Empire being ouerthrowen) Rome and all Italy was ruled

ruled & governed 300. yeares, or there about, by Kinges, Princes and Dukes, Idolators and Infidels. namely by the Vādales, by the Gothes, by the Hūnes, by the Astrogothes, by the Visigothes, and by the Lumbards in such sort, that during the space of 700. yeares or there about, after the incarnation of Iesus Christ there was no Emperour, Kinge, nor Prince of Rome, which would embrace the law of Iesus Christ. The which gladly and shortly I haue declared, to the end that the Reader thinke not strange, that I haue heere shewed the sacrifice of the masse, to haue taken his beginning of the ancient religion instituted by *Numa Pōpilius* more then 700. yeares before the incarnation of Christ.

And so afterward also the same sacrifice hath beene continued by the Idolatrous Romanes inueterate and hardened, so in their *Pompilian* Religion, that they would neuer put away the same.

But to the end that nothing in the Ro-

mane Histories bee kept close which might obscure the clearenes of the veritie, during the tyranny and vsurping of the nations aforesayd, in Italy was erected a litle Lordship at Rauenna, which continued about 183. yeares vntill it was rauished by a Bishop, which inuelted himselfe, and encroched into the chaire of S. *Peter* by the meanes of a donation and demission practised by *Pepin* in the yeare 758. in recompence of a tyranny exercised by *Zacharie Grec.* Bishop of Rome, who spoyled the true inheritors of the crowne of France, namely *Chilperic* or *Childeric*, whom he shut vppe in a cloyster to make the kingdom to fall vnto the sayd *Pipin* the sonne of *Charles Martel* bastard. This donation of *Pipin* thus giuē to the great Romane Bishop, was the first originall of the greatnesse of the Popes of Rome, who do holde vnto this day the Lordship of Rauenna. (800. yeares being past) with a great number of Townes along the Sea *Hadriatique*, cōmitted vnto them

*Blond. lib. 1.
Paul. Emil. 2.*

them by *Pepin*, contrarie to the expresse commandementes of *Constantine* then raigninge Emperour of the East in *Grecia*.

Whiles this little lordship was continued at Rauenna, long time before the donation of *Pepin*, the Bishop of that place seeing that there were no more Emperours of Rome (which was gouerned and kept vnder by barbarous people and Infidels) list vp his hornes in such sort that hee preferred himselfe to be Bishop of Rome, and made himselfe the heade of the Church, and also himselfe and his successours Bishops of Rauenna, so long as the Lordship hath continued. This was the first little Antichrist which would take vpon him a tyrannie in the Church, to follow the earthly tyrannie of his Lordship.

The yeare of Christ. 588.

Sabellic.

Afterward there rose vp another greater Antichrist in Constantinople, named *Iohn* Bishop of that place: Who seeing the occidentall Empire of Rome ouerthrowne, and the other of Constantinople

In the yeare of Christ. 600,
Blond. lib. 1.

74 *Of holy Signes, Sacrifices,*

Greg. lib. 4. of
his epistles,
cap. 26.

The yee of
Christ 604.

Platin.
Sgbellie.

The yee of
Christ 612.

Marke 26,

tinople highly exalted, hee would also follow the tyrannie of the world, and styrre vp a spirituall rule in the Church of Iesus Christ. Hee caused himselfe to be declared (by a councell holden at his pleasure) Bishop *Ecnmenique*, that is to say, generall and head of the whole Church. But soone after the great Bishops of Rome gaue such order that by treason the Emperour *Maurice* in Constantinople was cruelly slaine, hee, his wife, and familie, by wicked *Phocas*: who to recompence this detestable murder committed by the aduise of the Church of Rome, alwaies contrary to Iesus Christ, hee declared *Boniface* the third of that name, the generall head of the church of God, taking vpon him the authoritie of Iesus Christ the great and euerlasting high Priest, the onely spouse and head of his church. Who can better describe an Antichrist, than hee that doth enterprise a tyrannie in the church of God, a poligamie in the church the spouse of Iesus Christ attributing

tributing to himselfe that power which Iesus Christ hath reserued to himselfe, to bee perpetuall with his church, by the vertue of his holy spirite to conduct and gouerne the same? May not hee rightly be called Antichrist which doth enforce himselfe directly to goe against the holy gospell of Iesus Christ, who commanded his Apostles (when he sent them to preach his word) that they should not institute a Monarchie in the church, as the Princes, Kings, and tyrants of the earth? That none amongst them should enterprise to call himselfe the head or greater then other: but all as brethren were humble being assured to haue one head, and one heavenly father, which will tarrie with them and assist them for euer, to inspire and conduct them in his holy will. Is not hee of good right Antichrist, which will haue himselfe called the successour of Iesus Christ in the great Bishoprick, & in the high priesthood by him exercised? The which dignitie he hath reserued to himselfe,

Math. 23.
Luke 11.
Marke 2.

selfe, abiding a high soueraigne Priest for euermore : who hath left no successeur in his dignitie as *Aaron* did and his successours in the dignities of the high Priests of the Iewes : But is after the order of *Melchisedech* a king & high priest without any successeur in his dignitie, Wherefore then (O Antichrists of Rome) haue you taken vpon you the dignity of the highest Bishops as the heads of the church of God, and vsurped also the authority of Iesus Christ, causing your selues to be called most blessed & most reuerend fathers and Popes, hauing instituted a colledge of little purple Bishoppes to choose the great Bishop, but onely to the end to renew the auncient Romaine religion of *Numa Pompilius*, the first authour of your Pontificall dignities.

About the same time that *Phocas* the cruell murderer did erect an Antichrist in the Romane Church, *Mahomet* was risen in the Church of Arabia, instructed

Of holy Signes, Sacrifices, 77

Etred by the Monke *Sergius*, about the
 yeare 620. for this Apostate Heretike,
 seeing the lawe of God altogether cor-
 rupted by the traditions of men, and the
 holy Gospell contemned, sectes and di-
 uerse heresies sowed, as well by the
 Iewes, Pharisees, Esleens Saduces, Mas-
 butheans, Galileans, Hemerobaptists,
 and Samaritans : as also by the Christi-
 ans, Simoniaques, Nicolaites, Cerinthiēs,
 Menandriēs, & Ebionites, Valētinians,
 Cerdonians, Marcionistes, Montanistes,
 Cataphrighes, Tatians, Eueratits, Seueri-
 ans, Artemonistes, Porpherians, Hel-
 chesaites, Nouatiens, Sabellians, Chi-
 liastes, Paulianistes, Manicheans, Auto-
 moufiastes, Arrians, Eunonians, Mace-
 donians, Euuomiotheophroniens, Eu-
 uomioentichiens, Etians, Donatistes,
 Luciferiens, Patripassians or Theopha-
 tites, Photiniens, Marcellians, Paulosa-
 mosetans, Apolinaristes, Iouinianistes,
 Pelagians, Acariens, Olimpiens, Qua-
 ternitaries, Monothelites. And other
 Heretikes hauing corrupted the true v-
 sage

Seeke the
 Church histo-
 riev.

sage of the holy Sacraments ordeyned of God. Seeing also specially the Mes-
salien secte to prosper in their ceremo-
nies, taken partly out of the Iudaicall
lawe, and partly out of the heathen I do-
latrie he inuented the great *Alcoran*, des-
cree, wherein he set many chapters & ar-
ticles called *Azoares*, which are as lawes
and rules of the Mahomet Religion.

This preface & brieue discourse of the
Romane history me thought necessarie
to recite before I would begin to dis-
cribe the originall of the sacrifice of the
Masse: Alwaies to bring the Reader to
vnderstand the veritie of the fact: How
the Emperour of Rome hath bin gouer-
ned vntill the decay thereof, about the
yeare of Christ 410. And how the bar-
barous Idolators did vsurpe the same:
for the space of 300. yeares, how also
the Antichristes did rise, and in the end
the Emperour of Rome was trans-
ferred to the Almaines, which
keepe it to this day, 500.
yeares being passed.

Of the Masse.



O begin this our little
treatise of the Masse,
first of all it is conue-
nient to interprete
this tearme Masse, of
the ancient Romaines

The originall
of the tearme
of the Masse.

called *Missa*. Some haue honoured this
Missal sacrifice to haue taken his begin-
ning of the Hebrewes, bringing in the
place of *Daniel* speaking of *Maozin*, as *Daniel. 11.*
if they would signifie the Masse by *Ma-*
ozin. But this tearme is very strange
fro *Missa*, or Masse. And there are other
Hebrew words which are more nearer,
to wit, *Messa*, which is as much to say
as conculcation or treading downe,
whereof mention is made in the history
of the kinges of Israel. Another tearme *4. Kings. 11.*
also is found, very comfortable vnto *Missa.*
this common tearme Masse, namely
Messall, that is to say, hell or graue. But *Iosua. 19.*
I am well assured that the high Priestes *Messall.*

of

Messal. Hell.

of Rome will not take the originall of their sacrifice of the Masse from the Hebrues, acknowledging their Masse and Messal to be a conculcation, graue, or hell. Further to speake the truth the Author of the Romane Religion *Nicolaus Pompilius* neuer thought of the Hebrues, when he first instituted the Masse much lesse this tearme *Missa* or Masse can haue his originall of the Greekes, seeing they haue no sacrifice of that name, notwithstanding that some haue made some reason to bring in this terme of Greeke *Mizis*, that is to say in English, to whisper or hide in secret. As if the Messalian sacrificers had receiued of the Greekes Idolatours, to keepe secret the chiefe and principall words of their Masses, to the end they should not be vnderstood of the assistance but haue obserued to murmur and blow betweene their teeth the Canons, and other speciall words, which neither they vnderstoode themselves, nor other, which beheld them. Neuerthelesse neither the
Hebrue

Hebrue termes, nor Greeke vocables in no wise can be appropriated to the missall sacrifice. Wherefore it beho- ueth to haue recourse to the true original of the terme *Missā* or *Masse* taken of the auncient Latines the Romanes, which were accustomed to vse these termes, *Missus, Missa, Missilis, and Missio.* As we say in English a Messenger, a Message, and Messiuenes for letters sent: For whē the ancient Idolaters Romanes would giue leaue vnto the assistance at their Sacrifices celebrated to go home, they caused to be pronounced in the end of the sacrifice these words. *I, licet, Missa est.* Depart, it is permitted the as- sembly hath leaue to retire or depart. And in proceſſe of time, for that this song did note vnto the people a licence to go home, most agreeable and desired as a songe and terme most comfortable & pleasant it hath bin kept and the sa- crifice honoured with this terme *Masse* or *Missā.* to confirme this point there is two thousand yeares past, and the same

Masse taken of
the auncient La-
tins Romans.

*apud Græcos
Sacerdos functus
mysterio sic re-
nunciabat Laici:
aphosis quasi po-
pulum missum
faceres*

*apud lib. ix. de
asin. au.*

tearmes bee sung yet vnto this present day, *Ite Missa est*, which doth signifie a leaue giuen to the company or assembly to depart and goe home.

In such sort that those which doe haunt the temples or churches, as soone as they doe vnderstand this pleasant song, *Ite Missa est*, a man may see them ordinarily to awake, and leape for ioy, as being assured to haue licence to goe to dinner.

The Arabian Mahomistes instructed of long time by the monke *Sergius*, as we haue declared, haue this terme of Masse in great commendation, with which vocable they haue honoured 3. towns or cities called Messa scituate vpon the mouth of the Ocean, vpon the point which doth make the beginning of the mount Atlas.

Nere vnto the same towns in the sub-urbes, there was a temple much reuerenced by the Idolatrous Turkes, for that they did belecue that in *Messa* should be borne the iust bishop promised and prophesied

In the booke of
the description
of Affrick by
Iohn Leon Af-
fricain.

Messa of the
Turkes.

prophecied by *Mahomet*. They did believe also that vpon the coast of the said place of *Messa*, *Ionas* was cast after hee was swallowed vp of the whale.

They haue also this name *Messala* *maines* in as great honour as we haue the name of Christians. As if the would signify by this vocable *Messalanian* saved.

Messalamans.

In the booke of the great Turkes Court by fryer Antony Gesserie.

Moreouer the *Mahematists* doe honour also their priests with the name of *Masse*, calling them *Messen*, and their temples *Messir* or *Meschit*. Those then which are inforced to bring to light the Anatomy or description of the *Masse*, the pieces, the groundes, the pathes and enclosures, ought to describe it with great reuerence, hauing due respect to the ancient religion *Pompilian* and *Alcoran* of *Mahomet*.

In the booke aboute sayd. *Messen*, *Messir*.

Now after that we haue resolved the name of *Masse*, and of *Missa*, in the Latine tongue, to haue taken her beginning of the ancient Romaine Idolatours, and not of the Greekes or Hebrews. It becometh vs to come to the garments of

the Messalian sacrificers. But in passing by we must not omit that name Bishop, to haue his originall also of the Romaines as wee haue declared also in our commentaries. Also the name *Papa* or *Pope* had his beginning of the ancient Idolatours, who were wont to call vpon their God *Iupiter* calling him *Papa Iupiter*, specially the *Bithinians* and *Scithes*. The which name Pope is taken of the Greeke word *Papius*, that is to say great father. And also the very title written vpon al the requests presented vnto the great Romaine Bishop, is most blessed father, and to the lesse purple Bishops most reuerend father, and to the little Bishops reuerend father. Holding all this word father or *Papa*, a great father, which was wont to be a common name for all Bishops. But afterward the great Romaine Bishoppes did reserue it for themselues onely. There is also another name reserued for the little bishops, called curates, which are superintendentes in euery little parrish, hauing borrowed

borrowed this name Curate of the ancient Curions of Rome. If one will not deduce the etimologie or signification of the same from the Greeke worde *Cura*, that is shauing or polling, for that the ancient Curions & Sacrificers had their pollings & head shauen after the forme of the Babilonians, or of the Herculians Bishops, called for the same cause Stephanophores, as bearing a crowne vpon their heads. Wherefore me thinketh that all the members of the Missall sacrifice had their begining of the *Pompiian* Religion and that one should do wrong to the ancient Romane Idolators if he should take from them the original of the names of Masse, of Bishop and of Curate, as it is iustified and euident by the ancient Romane histories. Touching the vestiments of the Masse Sacrificers *Numa* ordeined that it should be white, called by the Latine word *Alba*, *an aulbe*. The which name *aulbe* hath continued to this day for the vestiment of the Priest celebrating Masse. Aboue

Cura.
Curio, sacerdos
Cur qui in sua
cura, id est in
sua parrochia
sacris preerat.
Tit. Liu. lib. 1.
Decad. 1.

Tit. Liu. Fenesst.
Pompo. Let.

Aulbe.

*Alex. ab Alex.
lib. 4. cap. 17.**Super tunicam
aeneam pectori
tegmen. Tit.
lib. Deca. 1.*

Chafuble.

*Virgil. lib.**Enz. 3. purpurco
velare comas
ad opertus ami-
ctus. sit capite
ante aras phrygio
velamus amictu.*

Titelmanin

*tracta. de exposit.
myusse. misse &
Gaber. Biel in li.
de exposit. misse.*

the aulbe was also ordained for the sacrificer to weare a little iacket painted in colours. And about that an ornament for the brest of brasle or copper, afterward changed into gold or silver, which the Massilians called a Chafuble, they vsed also a vaile to couer their head in sacrificing, called an amice first instituted by *Exas*. These be the principal vestiments instituted by *Numa*, more then 700. yeares before the incarnation of Iesus Christ. True it is that afterward many enrichments of the Iewes were added thereto, as the Stole, the Ephod, the Zone, or Girdle. the Miter or Thear, and certaine other ornaments, the goodlier to garnish the great whore of Babilon.

But the Massilians willing to disguise the originall of their vestiments of the masse haue imagined the aulbe to figure the conuersation of Iesu Christ in his flesh, or the puritie of his body incarnate in the wombe of the virgin. Other doe interpret the white colour to signifie chastitie and continence. Oibert

playing

playing & mocking the passiō of Iesus Christ
 do sophistically signifie by the aulbe, the white
 garment presented by Herod vnto Christ
 when he was sent backe (as a foole) to Pilate.
 Philo the Iew a more excellent philosopher,
 in his treatise of dreames, doth subtelly say
 the aulbe doth signifie the certaintie of the
 most cleere light of God, which hee calleth
 ens: the linnen also wherof the aulbe is made,
 they doe interpret the subteltye of the scrip-
 tures. And as touching the amice inuented by
 Enca. they disguise it to be the vale wherewith
 Christ was couered when the Iewes in the
 house of Caiphas did mocke him in buffeting
 him. Titelman one of the most subtel Mas-
 salians doth sophistically say by the amice to
 be signified the diuinitie of Christ hid vnder
 the humanitie. Some other also doe confes the
 amice to bee come in, in place of the Ephod of
 the Iewes. The zone, the manipule & the stole
 which be 3. kindes, they figure the 3. cordes
 wherewith Christ was bound and led before
 the Priests, & before the Lieutenants of the
 Remains in Iury, Biel another subtel Mas-
 salian doth interpret by zone the rods where-
 with

with Christ was whipped, by the stole layed a crosse to signifie the gibbet or gallowes that Christ carried upon his shoulders. The maniple also carried upon the left arme to figure the bond of lone wherewith Christ was holden. Another mummerie by the zone wherewith the aulbe is trussed to signifie the bond of the charitie of God. The stole put upon the ammas in the neck of the Massalian in forme of the crosse to figure the obedience of Iesus Christ unto the death of the crosse. The maniple caried upon the left hand to figure eternall felicitie of Iesus Christ. Another sophistrie by the ammas to figure faith, by the stole the humilitie of obedience, by the maniple, the watch and bartie deuotion of the massing sacrificer. Titelman doth surmise otherwise of the maniple on the left hand, to be figured the force and battell of Christ against all powers visible and inuisible, as a buckler against all temptation; and the hemmes of the maniple to figure a finall perseverance. Hee doth sophist also by the left hand to be understood the humaine infirmity of Christ, the which bound with the maniple, doth

doth figure Christ holden as it were overcome by the divinitie. Brunus another Massalian doctour doth imagine by the manipule the care of the massing priest to chase away evil affections, or otherwise to figure the cord wherewith Christ was bound by the Jewes: by the Stole, to bee figured the yoke of the Lord, the which the Massalian ought to have garnished with armes of righteousness on the left side and on the right. The other painted ornaments first instituted by Numa the magiciā they have disguised it with the name of planet, as a wavering vestiment, otherwise called a cope of a chasuble, which they do sophistic to present the purple robe presented unto Christ in the iudgement hall of Pilate, to mocke him, calling him king of the Jewes. Another sophistry by such a garment to be figured the nature of Christ, when the Deitie was hid. Philo the Jew platonizing, doth interpret by this vestiment decked with diuers colours, to be figured the starres and heavenly signes. The the Massalia sacrificer thus rigged with his aulbe, Ammas, his zone, manipule stars, & with his chasuble or cope of diuers colors,

must

must stretch out his armes to play two personages at once, representing by his chasuble or cope (whereof the part before is lesse then that behinde) the first Church from Abel to Christ. And by the part behinde more large and also enriched with the signe of the crosse to figure the Christian people. This chasuble must accord with the Amice which was before upon the head to signifie the coniunctiō of Christ & his church. The aulbe also must be agreeable to the chasuble to signifie Christ to be applied vnto our infirmities. Beside the vestiments aboue said Philo the Iene doth ad the mitre to figure the riall diademe of the Massalians which ought to haue their heades annointed with cream or with holy oyle to signifie the pryncelins of the Priestes the which ornament of the mitre is nowe reserved for great Sacrificers onely.

Philo in lib. de
profug.

¶ It resteth to descend to the description of the partes of the Masse, the originall whereof particularly we desire according to the truth. First to the Masses called high celebrated on Sundayes. The Massal-
falian

falian Sacrificers haue taken of the religion *Pompilian* to coniure a cleansing water called *Holy Water*, consecrate do sprinkle the assistants at the sacrifice. The coniuration and enchaunting instituted by *Numa* was of sea or salt water, for this cause saith he, that the salt was participant of a fyrie nature, or of fire very apt to purifie.

For this cause the ancient Romane Idolators did sprinkle with this salt water coiured (as with *Mercury* water) purging & cleansing the faults of the people, specially of periured & liers. To cōserue this water hallowed & coiured they had two sorts of holy water vessels. The one great fixed & made fast at the entrie of their Temples, where they did worship their Images, to the end to sprinkle with the same salted water those which did enter into the sayd Temples. The other holy water vessel was cariable to transport of the same water through their Temples or houses, to the end to water the for their cleansing and purifying.

They

Apul. lib. 11.

Of the golden Asse.

Proclus in lib.

de sacrificiis & Cag.

Procl. Platonicae
tu.

Eius aquae aspersione, peccata pra-

sertim periuria,

mandataque

dilui credebant.

Blond. lib. de

Rom. trium, Quid

lib. Fast. 3.

In the lawe of

the discourse of

the religion by

Choul. i.

Holy water,

Rockes of two

sorts.

Dys superis sacra They which ought to celebrate the
facturus corporis Masse, if it were to the inferior Gods, it
ablutione purga- was sufficient that the sacrificing Priest
batur cum vero did sprinkle himselfe with the same pur-
inferis litandum ging water. But if the sacrificer did ce-
erat sola aspersio lebrate Masse to the superior Gods,
sufficiebat. Blon. he must bathe his whole body, & wash
lib. 2. de Rom. all his members. It was also defended to
trum Macro. lib apply this purging water to any other
3. Satu. cap. 1. use, saue for clensinges and purgings.
In delii. Apolo- *Alexander* the first of that name, next
nis templo preci- successor of the Apostles of Iesus Christ,
pua erat aqua sa- and one of the first corrupters of the
crificantium vsui holy sacraments ordeined of God, fol-
accommoda qua lowing the same institution of *Pompiliu*
ad alios vsus hau- continuing this Idolatry of coniuring
sse magni crimi- and consecrating of holy water, to chase
nis instar erat away Diuels. But the better to colour of
Alex. ab Alex. this *Pompilian* witchcraft he inuented
lib. 4. cap. 17. this comparison. If it be so (sayth *Alex-*
Platina. Si sinus *ander*) that the ashes of a redde Cowe,
vitula aspersus offered vppe in sacrifice mingled with
populum iudeorum water of the fountaine purified the peo-
mundebat: multo ple of the Iewes: By much greater rea-
magis aqua sale son the water coniured with salt should
conspersa populum purifie
sanctificat & in-
fidias diaboli a-
vertit ea, aquam

purifie Christians and chase away Di-
uells. Is not this a breaking and corrup-
ting of the lawe of God, to accord with *de consecra. di-*
the Romanes, taught in the ancient do-
ctrine and religion of *Numa Pompilius* *stinct. 1.*
the coniurer. If *Alexander* had not bin
so much giuen to the vse of salt, institu-
ted by the ancient Idolators for their
clensing water, hee would rather haue
followed the Iudaicall ceremony, and
haue ordeyned ashes to consecrate the
purging water. And where hee would
thinke to vyser his doing by the mira-
cle of *Elizew* which did purifie the wa-
ter with salt. *Moyes* also did the like
with the wood showed vnto him, when
the people of Israell were in such neces-
sitie of sweet water to drinke. But by
these miracles it is not recited that *El-*
zew nor *Moyes* had instituted a pur-
ging water to purifie the people of the
Iewes. And it shall not bee founde that
there was at any time amongs the Iudai-
call ceremonies any other purging wa-
ter but with the ashes of the beast offered

de consecra. di-
stinct. 1.
Law of God.
corrupted.

Num. 19.

4. King. 2.

Exod. 15.

Num. 19.

rate the
Gods, it
ng Priest
ame pur-
r did ce-
or Gods,
& wash
ended to
any other
purgings.
me, next
us Christ,
ers of the
God, fol-
Pompilius
coniuring
r, to chase
colour of
invented
yth *Alex-*
de Cowe,
gled with
d the peo-
reater rea-
alt should
purifie

Num. 19.

red vp for burnt sacrifice. Wherefore *Alexander* and his like must freely acknowledge the inuention of their Salte and coniured water for the purging of sinnes, to haue taken his originall of *Numa Pompilius*, more then seuen hundred yeares before the incarnation of Iesus Christ.

Histo. tripart.
lib. 6. cap. 35.

Valentinian
the Emperour
against holy
water sprinkled

This purging water was so well obserued of the Romaine Idolatours, that more than 350. yeares after the incarnation of Iesus Christ, it is recited how the Emperour *Valentinian* entring into the Temple of the goddesse *Fortuna*, a sacrificer watching the said Temple, did sprinkle him with this blessed purging salted water, which hee had taken out of the holy water stocke being at the entrance of the said Temple, where with the Emperour being chased, smote the Priest holding the holy water-sticke, saying hee was rather defiled then purified. By these true Histories the Massilians may vaunt themselves the first part of their Masse sacrifice to be

Holy water very ancient.

be very ancient. And that their holy-water stockes, and salted cleansing and purging water, are of the ancient doctrine of *Numa Pompilius* and not of the Euangelicall doctrine of Iesus Christ, which they call new doctrine, and newe Testament, as differing from the ancient Ceremonies of the Iewes & Painymys Idolatours. But againe I cannot maruell inough, wherefore *Alexander* did enterprize the restoring of the *Pompilian* Idolatric, seing he had a meane to reinstitute the ceremonial water after the fashiō of the Iewes. And this doing to follow rather the law of God then *Numa Pompilius*, for hee had easie meanes to recover ashes to make a purging water after the manner of the Iewes: namely of holy and precious ashes, to say of the ashes kept in their shrines, and coming of courtaines, towels and vessels consecrated, which the Bishop *Clement* predeceassour of *Alexander* had forbidden to be applied to any prophane vse, But being worn with oldnes, to be burnt in the

Against salt holy water of Alexander Pope of Rome.

Ca. Omnes de consecrat. distinct. 4. & ca. Altaria & ca. Vestimenta. distinct. 1.

fire

fire. And the ashes to bee put into the Fount. Were not these holy ashes, to haue moued *Alexander* to restore the alhie and purging water after the manner of the Iewes, if he had not beene so dainty of salt and found a better taste, to continue the ancient Romaine religion. Other ashes might haue beene found by the successeours of *Alexander*: To wit of the round hostes vnleuened and consecrated, which the great Bishop *Higgin* ordained to bee burned (which falling vpon the earth might not be left for the massing sacrificer) and the ashes of the same hosts to be put into the shrines. Other ashes also might haue beene gotten of the rattes, myce, and other beasts deuouring the said consecrated hostes, and ordained to be burned, and the ashes to be put into the shrines.

Seing then that *Alexander* would not follow the ceremoniall law of God, to ordaine a water blessed, salted, consecrated and conured: Why did hee not at the least put his salt into the hoste of the Messalian

Ca, Altaris de
consecrat.
distinct.

In lib. cautel.
Miss.

ut into the
y ashes, to
restore the
er the man-
ot beene so
ter taste, to
e religion?
e found by
r: To wit,
ed and con-
ishop Hig-
(which sal-
ot be left for
the ashes of
the shrines.
e beene got
other beasts
ated hostes,
and the ash-
would not
of God, to
ed, consecra-
id hee not at
e hoste of the
Messalian

Messalian Sacrificer, which they say is offered to God as a health sacrifice? In doing whereof he should haue followed the ceremonie of *Moyse*, by the which he commanded the salt should be offered in all sacrifices, & there with to sprinkle the sacrifice offered for health. But if *Alexander* and his successors would haue followed the lawe of God, they would haue inuēted nothing of their owne braines, they would neuer haue made themselues so renowned to haue left the memory of their institutions: For this occasion they would in nothing follow the lawe of God, but contrariwise haue forbidden to put salt into the rounde hostes consecrated to celebrate the Missall Sacrifices. They haue forbidden also to put ashes into their holy water, to the end that in all their institutions, men should knowe they borrow nothing of the lawe of God nor of the lawe of *Moyse*, much lesse of the Euangellicall lawe of Iesus Christ, but onely to haue taken thought to
G bring

Leuit. 2. 5. 6.

The occasion
of inuēting
new idolatries.

bring in inuentions, notwithstanding that they were inuented by the ancient Painims and Romane Idolators, 700 yeares before the incarnation of Iesus Christ. To finish this first part of the Masse: It had beene more expedient (ô Massilians) that in place of your sacrifices, and coniured salt water, when with you sprinkle the people, to haue clearly declared the holy Gospell, calling the people to vnderstand, that the purifying and washing of their sinnes did hang onely on the blood of Iesus Christ, who is strong inough to driue away Diuels. to bring vs from hell, to preserve vs from death euerlasting and to deface in vs all spots of sinne, without vsing of adiuration and coniuring with salt, to driue away Diuels, according to the witch-craft of *Pompilius* and the heresie of the Samaritans, which do beleue to be purified by washing themselves euery day with holy water.

After the Asperges song, and the holy coniured water sprinkled vpon a

The true holy
water of all
Christians.

Hebr. 9.

Euphras. lib. 1. tom
1. sec. 9. & 17.
conte. hec.

2 part of the
Masse.

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lators, 700
on of Iesu
part of the
e expedien
e of your fa
water, where
ple, to haue
Gospell, cau
and, that the
their sinnes
loud of Iesu
ough to drie
from hell, to
erlasting an
finne, with
and coniuring
Diuels, according
Pompilius, and
ans, which doe
washing the
y water.
ng, and the
el ed vpon a

the Aulters, Images and assistance at the
millall sacrifice, followed the Processi-
on which some would attribut to *Azapet*
Bishop of Rome. But it was instituted
more then a thousand yeares before him,
which the ancient Romane Idolators
did call Supplication.

Procession.
Platina
Tit. Livius, in
his decades,

The maner instituted by *Numa* to go
in procession to appease the wrath of
their Gods, or to obtaine peace, or to
pray to God for the trutes of the earth,
the order was in this sort. First before
the Processio went yong childeren, then
the Priests clad in white surplices, sin-
ging Himnes, Praises, and Songes, to the
honour of their Gods; after marched
the high Bishop or Curate, then the an-
ciēt Denators of Rome, with their wives
and children, and sometime the com-
mon people did assist the same also. In
this Procession was caried commonly
the Pagent or Shrine of the God *Iupiter*,
or *Anubis*, by some of the Priests clad in
white Surplices (their heads being sha-
ven) and hauing a crowne vpon their
G 2 heades.

Supplicationes
quas nos processio-
nes vocamus fecer-
bant circa delum-
bra sanaque &
pulvinaria in
quibus honores diis
dabatur, precem
deus pueris
ingenius a sacer-
dotibus coronatis
ac laureant re-
mentibus manu
voce modulata
canentibus car-
men subsequente
maximo pontifice
vel curione de-
de sequentibus

patriciis ac senatoribus cum coniugibus & liberis plerūq; coronatis
Apul. lib. 11. de

Asin. aur.

Blond. lib. 2. de

Rom. trium.

Alex. ab Alex.

lib. 5. cap. 27.

In the booke of the discourse of the ancient religion of the Romanes.

Apul. lib. 11.

Of the golden

Asse *Alex. ab*

Alex. lib. 50 cap.

27.

Herodote in his historie.

Jerem. in epist.

and Iudeos in

heades. This crowne was in such reputation, that the Emperour *Commodus Antoninus* himselfe the high Bishop caused his head to bee shaven and shorne round, expressly to beare the Pageant of the God *Annas*. Before the pageant or Shrine went a Torch-bearer carrying a taper light in his hand. When the Procession did passe through the streets, there were resting places prepared, to serve for stations for the Priests Pageant porters to breath themselves. During the Procession, the temples were opened, the Altars and Images perfumed with incense, and the Reliques of the Gods visited. In the daies appointed for Procession it was kept holy, the shoppes being shut, the Halles of Iustice closed, and the Prisoners vnchained. Who could better paint forth the order of the Processions obserued vnto this day by the Massilians, instructed from the Father to the Sonne by the Religion of *Pompeius*? What other author can there be alleaged for the ceremonies obserued

uch repu-
Commodus
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 nd thorne
 pagent of
 pagent or
 carying a
 en the Pro-
 reets; there
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 gēt porters
 ng the Pro-
 pened, the
 d with in-
 e Gods vi.
 for Proce-
 hopped be-
 closed, and
 Who could
 of the Pro-
 day by the
 the Father
 of *Pompi-*
 n there bee
 es obserued
 in

in the Processions but *Numa Pompilius*?
 If the Massilians will not runne further
 for their shauen crowned heades their
 vestiments and white Surplices, which
 the ancient Idolatrous Egyptians were
 accustomed to vse, or to the Priests the
 Goddesse *Isis*, or to the Babylonians
 Sacrificers, which had their heades and
 bearded shauen: For as touching the
 lawe of God the contrary was obserued
 and the Priestes were forbidden to clip
 rounde their heades and haire, and that
 they should not haue shauen bearded.
 And as for the law of the Gospell, there
 is no like ceremonie cōmanded by Iesus
 Christ, nor by the Apostles. They must
 then take their course vnto the ancient
 Religion of *Pompilius*. Moreouer in the
 Procession there is added a crosse and a
 banner. This Banner was called by the
 ancient Romane Idolatours *Labarum*,
 which was a signe reputed holy and re-
 uerend as well by the Dictators and
 Emperours, as by the Souldiers, going
 on Warfare, In this banner first *Antenor*

*Babylonem ab
 ducentes,
 Ne verticem de-
 raditote neue
 barbam vellitote,*

*Leuit. 19. nec in-
 gyrum et rotun-
 dum attondebi-
 tis. omem veste
 nec raderis bar-
 bam. Exel. 44.*

Banner of Pro-
 cession,

*Ex libris messala
 ad Octavianum
 Augustum.*

*Apul. lib. xi. de
asim. miv.*

In the booke of
the discourse of
the ancient re-
ligion of the
Romanes,

caused this Italian word *Truye* or *Troye* (after the name of *Troia*) to be painted, which signifieth in english a Sow. The which banner *Antenor* vowed and dedicated to the temple of *Iuno*, Queene of the Heavens, for that, that the Sow was the sacrifice consecrated vnto the same Goddesse. Afterward the ancient Romanes caused to be painted in their banner *Mercuries* Mace. In the which was painted the Portrature of two Dragons or Serpents enterlaced. Then after was painted an Eagle, for the armes of the Emperour of Rome. But *Constantine* the great, Emperour in *Grecia*, caused to be grauen a figure in Greeke letters of an X interlaced with an α , & at the two sides α & ω in this signe, meaning to signifie this word $\chi\rho\iota\varsigma\tau\omicron\varsigma$, *Christ*. This banner was caried vpon a pole of wood in crossewise, the banner being foure square after the fashion of an ensigne of crimson or violet Say, the borders enriched with fringe of gold or of silver.



siluer and precious stones. After this manner haue our Massalians enriched their *Pompilsons* Processiōs, in the which were caried banners as they should go to warre.

But in place of painting there the name of Iesus Christ they haue painted the Images & likenesses of diuerse Gods and Goddeses, he Saints and the Saints patrons of euery parish. This in some is the beginning of the Missall Processiō for the second part of the Masse. Was there euer so great Idolatry amongst the Israelites, when they would celebrate their feastes of sweet bread, to eate the Pascall Lambe a figure of the holy sacrament of the supper, which the Massalians haue disguised by their sacrifices of the Masse? Did they euer cause to be caried in Procession the flesh & bloud of the vnspotted Lambe? Did they euer lay it vp in shrine to be caried in Procession throughout the streetes? The brasen serpent (notwithstanding they abused it) did they euer cause it to bee

borne in a shrine vpon the shoulders of the Priests, which had their heades and beardes shauen. As the great bishop *Vrbain* did ordeine to cary in procession the consecrated hoste by the Massalis

In the year of
Christ, 1264.

ans: And instituted a solemne feast a thursday euery year, to the end to turne the vse of the sacramēt into a more detestable idolatry, then al his predecessours had done before him; After the sprinkling of holy water, & the processio done *Numa* ordained that the Massing sacrificer to celebrate the sacrifice, being clothed with his aulbe, & chasual e or tunicle painted, the head crowned, & beard shauen should approch to the Altar, to the end to make all things readie for the sacrifice furnished with a Lampe or Taper light which cōmonly was of Tede or pinaple tree. For without an Altar or fire no sacrifice could bee celebrated. He ordained also that the Massing priest should turne himself to the Altar toward the East. *Porphier* the hereticke did not only continue this *Pompilius* witchcraft

3. part of the
masse, are the
Altar, taper,
and light.

*Ouid. lib. 4. de
fast.*

*Apul. lib. 11. de
asin. aur.*

Plutar. in Numa

but also did ordaine the porches and the images to be turned toward the East, to the end that those that entered into the Temples in bowing themselves before them should addresse their prayers toward the East, like as the Persians doe worship the Sunne in the East. Bee not these institutions Massalians & P. mpilions contrary to the ancient ceremoniall law of the Iews, in the which it was forbidden to addresse prayers toward the East, for a difference from the ancient Idolaters.

*Alex ab Alex.
lib. 4. cap. 17.*

Acknowledge then (O Messalians) that the erection of your Altars toward the East, your lampes and tapers light, your pictures and Images reuerenced in your missal sacrifices to haue taken their beginning of the ancient Romaine religion appointed by you from one to another. For the pictures and Images wherewith your Altars bee decked and adorned to celebrate your missal sacrifices, can not take their originall of the lawe of God, the which doth not forbid

*Exod. 20.
Leuit. 26.
Deut. 5.
Elsay. 40.*

ders of
les and
bishop
cession
Massali:
feast a
to turne
ore dete-
cessours
e sprink-
lio done
ng sacri-
eing clo-
e or tuni-
& beard
Altar, to
ie for the
pe or Ta-
s of Tede
an Altar
celebrated.
sing priest
ar toward
ke did not
witchcraft
bite

Abominable
Idolatrie.

bid onely the suffering of any Images in the Churches, but also to make them, and reuerence them Vnto whome can God be made like? What Image, picture or what portrature can be inuented for him? Neuerthelesse, by a most detestable and abominable heresie, you (ô Massilians) have caused the Image and likenesse of the Trinity one God and 3. person to bee prynted in your round hostes which you cause to bee worshipped.

Neuerthelesse the two doctours Massilians Titelman and Biell enterprete the Altar otherwise, when the massing Priest doth approach laden with his chalice of gold to figure Christ carrying the crosse vnto the mountaine of Caluery, then the Priest kissing the Altar to figure the marriage and wedding signe of Christ with his Church. The right hand of the Altar to figure the people of the Iewes, and the left hand the people of the Gentiles. For this cause Durand a subtile Massilian hath written, that
the

the missall memorie ought to begin at the right hand of the Altar, and on the same part to end. And yet notwithstanding the principal ceremonies are celebrated at the left hand of the Altar. Touching the fire and lighted taper, the figure Christ: as being the fire that consumeth the rust of our sinnes, or otherwise the fire of charity compassing about the christian people, and the burning taper to signifie the light of faith, the joyes to come, and the incarnation of Christ.

Be not these detestable sophistries, the which Numina the Sorcerer neuer thought of, when he instituted the Altar, the fyre, and the burning taper to sacrifice.

To continue the order of the missall sacrifice the Massalian Priest approaching to the Altar, the taper burning and clad and adorned with his aube & chasaul turning his face toward the East, beholding the Images guilt and carued, before all things must say his Confession, and confesse himselfe in acknowledging his offences, and aske pardon of the Gods

4. part o the
Masse.

rem diuinam
facturus ad sua
lenandam culo
pam se in primis
rerum dicerede.
bebat & nona
penitere
ac fatens admis
sum. Vultumque
submittere.
Alex. ab Alex.
lib. 4. ap. 17.
Blond. lib. 1. de
Rom. trium.

Gods & goddesſes, of the he Saints and the Saints, requiring iuſt and reaſonable things: As *Puthagoras* doth ſay in his golden verſes, & *Orpheus* in his hymnes, for *Numa* the Sorcerer eſteemed the conſcience of the Prieſt *Maſſalian* to be well purged by his confeſſion And that without *Confiteor* the ſacrifice could not be well celebrated.

Behold then, neither *Damaz* nor *Pontian* Biſhops of Rome, cannot giue the glory to themſelues that they firſt inſtituted the *Confiteor*, for the Maſſalian ſacrificer: for more then a thouſand yeares before them, it was forged by the ancient Romaine Idolatours; And yet is continued vnto this preſent day, that the Prieſts celebrating their miſſall ſacrifice ſhal pronounce or murmure a *Confiteor*, in a language neither vnderſtood of them, nor of the aſſiſtants, addreſſing their prayers & requests vnto the Gods and Goddeſſes, to the he Saintes and the Saints, in place of reuerencing, honouring, praying, and worſhiping the true,
onely

onely, and almightie God, creator of all goodnesse.

Nevertheless, the Alcoran of Titelman doth interpret the Cōfiteor of the Mass as an to signifie the confession of Christ for the sinnes of the people. Cap. 9.

After the *Confiteor* murmured to obserue the religion and ceremonies of *Pompilius*, the massing Priest ought to toll and retoll, turne & returne, along the Altar: lifting vp his hands, than letting them downe, with prayers and meditations toward the East. For *Numa* the forcerer, had an opinion of great holynesse to be in these turnings, bowings, & conuersions of the Priests body. This is the occasion (as a man may coniecture) of the adding to, of this pleasant song at the entrance of the Masse, when the sacrificer beginneth to make his nods, and turnes, I will enter (saith hee) vnto the Altar of God which maketh my youth to reioyce. He hath not iust cause

5. part of the
mass.

Turnings and
beckings.

Hasūt vertigines

in sacris a Numa

institute deate-

ram ad osculum

ferre & se in or-

hem circumage-

re. Blond. lib. de

Rom. trium. Ma-

cro. in Saturnali,

The entrance
of the Masse.

of

of reioycing seeing the table-cloth lay-
ed, the Table furnished, the bāquet pre-
pared the musicke of organes, & other
instruments founding, the odours and
encensing; the cup full of wine, the colla-
cion readie, the pot an offering to fill
his purre? Be not all these meanes to re-
ioyce the youth of the sacrificer entring
vnto the Altar, to masse turne, & dance
after the maner prescribed vnto him by
the Magician *Numa Pompilius*? And not
onely the Romaines, but also the other
Idolatours in celebrating their sacrifi-
ces were wont to turne, & returne, lifting
vp the right hād vnto their mouth then
turning all their body, the which tur-
nings and noddings were accompted
holy.

Plin. lib. 28.

Titelman in his alcoran doth recite that
the Musling sacrificer in making his tra-
uersing along the Altar, doth make 7. cur-
tesies or salutations vnto the assistance in
his sacrifice; to the end to chase away the 7.
deadly sinnes by the sevenfold grace of the ho-
ly

ly Ghost. But in making his 7. curtesies in his Masse daunce, he ought to turne himselfe toward the assistance (except before the preface, and kissing the Pax) what time is occupied in the breaking of the host, to transubstantiate him into an accidence without a substance.

These beckings, bowings, turnings, Sixe part of
and towings finished by the Massalian the masse.
sacrificer, Numa ordeyned the sound of Organes,
Orgaines. Fluites and Violles, to singe
hymnes, praises, and songes, to the ho-
nour of their Gods in the name of
whom, the Missall sacrifice was cele-
brated.

This part of the Masse hath beene in-
riched with diuers songs, by diuers Bi-
shops of Rome. Some as Flavian and Di-
odore did institute. Antiphones, Thelephore, Antiphones.
the Collects : Leon or Gelas the Gra-
duels, Gregorie or Gelas. the Traictes, Collects.
Gothgere abbot of Sādal, the Sequences Graduels.
Which are diuers songes of musicke Sequences.
seruing to adorne and enrich the missall
sacrifice.

sacrifice. But if the commentaries of the ancient Romaine Bishops instituted by *Numa* were discovered, much greater diuersitie of songs, ballers, hymnes, odes and canticles, should bee found dedicated and consecrated to diuers Gods and Goddesses, euen like as the diuersitie of diuers songes of musicke hath increased according to the diuersitie of diuers Mistall sacrifices ordained to diuers Gods and Goddesses, he Saints and she Saints. For like as the ancient Idolatours did celebrate their sacrifices to diuers Gods and Goddesses: So the Mistallians continued the celebration of their Masses to diuers he and she Saints, One in the name of our Lady, another in the name of Saint *Sebastian*, other of the holy Ghost, & other of *Requiem*, inasmuch that they made a difference betweene drie Masses and other common Masses, wherein they made the soppe steeped in wine. In such sort that thereof came an infinite number of Mistall sacrifices vnto diuers he and she Saints, Vnto the which

Hymnorum plures species erant, hyngos Diana, Apollini psan & prosodia Dionysoduliranibus, Ceteris uisus: Versus eroticus: preter quos fuerat prosodia, hy porcheia. & Simon. Alex. ab Alex. lib. ac. 4. 17

Diuers Masses.

Drie Masses.

which were sung diuers songes and sequences. Be not these horrible and abominable corruptions of the holy sacrament of the supper of Iesus Christ, thereof hauing made an Idolatrie after the fashion of the ancient sacrifices instituted by the coniuier *Numa*? Wherefore the Bishop *Vitalian* ought not to glorifie himselfe that he enriched the sacrifice of the masse with the sound of Organs. For more then 1200. yeares before him this institutiō was published by the Magician *Numa*.

But to stusse this *Babylonical* sacrifice, the *Massalian* Alcoranists haue interpreted the diuersitie of their musicall songs, by a *Pythagoricall* phylosophie. Touching the collects, that is to say, the patched prayers they haue commanded, that they shal be sung in number odds, to wit, 3. 5. or 7. the 3. to figure the trinity, the 5. to represent the five woundes of Christ, the 7. to figure the 7. words of Christ vpon the crosse, or else the 7 gifts of the holie Ghost. Moreouer for a more subtil *Pythagoricall*

goricall diuinitie, the Masseayer ought not to passe the number of 7. by the ordinance of Pope Innocent the third of that name: the sophist Biel in his alcoran of the interpretation of the Masse, doth adde that the number of the collectes should be equall to the prayers of the secrets, that is to say, prayers of the Massemunger murmured in secret to the end they be not contemned of the people. After the collectes is the song of the graduall more sharpe and graue, a figure of the confession of the publicans hauing heard the preaching of Iohn Baptist. Notwithstanding the song of graduall was not sung in the Missall sacrifices from Easter vnto the feast of pentecost, to figure the blessed estate of the world to come.

7. part of the
Masse.

Perfume of
incense.

Further beside the sound of Organes, and songs of Musicke the ancient Romaine Idolatours were wont to vse in their sacrifices perfume of incens which they caused to be kept in a little vessell called Acerra a censour. In this little Frankensence coffer were put the odours

dours which the sacrificer did take to incense the Altar, the Images, the hostes or sacrifices specially in the Masses celebrated vnto the God *Ianus*, and vnto the Goddesse *Vesta*, which tooke pleasure in incense and wine offered vnto them. For in the time of the Troianes, in stead of incense, cedre and Citron were vsed for perfume. It was not then *Leo* bishop of Rome that first instituted the vse of the incense & incensing in the Missall sacrifice. For more then 700. yeares before the incarnation of Iesus Christ the ancient Romaine Idolatours did vse incense in their sacrifices, And also the Romaines did retaine the word in Latin *Thus*, which signifieth incense, of the ancient word *Thyo*, that is to say, I sacrifice, because the Idolatours did vse in all their sacrifices incense, they had also a portable incensor to incense withall. Neuerthelesse, some write that the ancient Romaine Idolaters celebrating their sacrifices vnto the Goddesse *Ceres* vsed the gumme of Pyne called *Tede*, in

Blond. lib. 1. de Rom. trium. Alex. ab Alex. lib. 4. ca. 17. Iliacis temporibus veteres non thure, sed cedris & citris fumo deus adolebant. Platina.

Tit. Livi. lib. 3. Decades. 3.

Tit. Livi. lib. 9. Decad. 3.

Ouid de fast. lib. 3

stead of incēse, for which cause *Ceres* was called of the Poets *Tedifere*.

By the *Alcoran* of Titelman, the incense is interpreted the praier of the *Massalsan*, for that it doth mount vp into heauen in a sa-
nour of sweetnesse, euen as the smoake of in-
cense doth rise vp on high. Hee doth sophist
also with *Biel* his companion the censour, to
figure the grace of the holy Ghost. These
subtle *Alcoranists* alledge the place of *Toby*,
who chased away the Asuell by the perfume
of the broyled lyuer. The same *Biel* interpre-
teth otherwise the incense, to figure *Mary*
Magdalens anointing of *Christ*, and be-
cause *Christ* was twise anointed, the incense
must be also offered twise in the missall sa-
crifice.

3. part of the
masse.
Plin. lib. 1.
cap. 3.
Offertorie.

For another part of the missall sacri-
fice celebrated by the ancient Idolators,
was the Offertory, of the first fruits offe-
red, to the honour of the Gods in the
name of whome the sacrifice was cele-
brated. This Offertorie was for the
massing

massing sacrificer, which he might freely
 carry into his owne house, for the nou-
 rishment of himselfe & his familie: not-
 withstanding there were other offerings
 distributed to those that were needfull.
 After by the couetousnes of the Massali-
 ans, this vsage was changed into an of-
 fertorie or offering of siluer or gold to
 enrich the coffer, which some would
 haue attributed to *Leo* Bishop of Rome,
 notwithstanding that the Offertorie
 was practised more then a thousand
 yeares before him. And to the end to iu-
 stifie this by the Romaine histories:
 When *Numa* had instituted the mini-
 sters of the Religion, as Bishops, Augu-
 res, Sauliens, Feciaux, Curions and o-
 thers, he ordained also the meanes how
 to nourish and intertaine them, he com-
 manded to make of the common reue-
 nues foundations, for the nourishment
 & maintenance of the religions Vestales.
 Following his example many parti-
 cular persons did the like. So that be-
 nefices became rich by foundations.

Platina.

*Blond. lib. 2.
 de Rom. trium.*

*Sacerdotiorum
 siue beneficiorum
 duo erant genera*

*unum quorum
 collatio ad rep.
 aut principum
 aut ad pontificum
 collegium specta-
 bat: Alterum
 quorum collatio,
 ad aliquam fami-
 liam eiusque suc-
 cessores pertine-
 bat. quæ beneficia
 viris patronatus
 censebantur.
 Blond. lib. 2. de
 Rom. trim.*

A dispence for
 many benefi-
 ces.

*Tit. Livijs lib.
 30.*

The founding
 of benefices.

Vacations and
 letting over.
 Offertorie.

The same benefices were of two sortes. The one at the presentation & bestowing of the Prince, or of the commonwealth, or of the colledge of Bishops.

The other were at the presentation of some particuler patrons of the said benefices, by whome they were founded and indowed with great riches. Of the which benefices the great Bishoppes of Rome haue vsurped authoritie to giue dispensation to haue two at once, euen as it is recited in the historie of *Liui*, of *Fabius Maximus*, who had by dispence two benefices then when hee was created Bishoppe, more then two hundred yeares before the incarnation of Iesus Christ.

This was their first reuenew of the Massalian sacrificers to haue benefices richly founded. The second reuenew was the Offertorie, or offering, the Offectorie and oblations. The third reuenew was the vocations of the first fruites, which the Idolatrous Romaine Bishops were accustomed to take, for the vacation of the benefices which they gaue, sold,

fold, or dispensed with.

The fourth reuenuew was deaths annuals, legacies, and bequests giuen, to pray vnto their Gods for the soules of the departed. The which is verified this day by the monuments and tombes of the ancient Idolatours.

The first reuenuew was amerciaments, condemnations and confiscations leuied by the bishops of Rome: as the place and house of *Cicero* (when he was banished) were confiscate to the Colledge of the priests, and dedicated specially to the sacrifices celebrated in the temple consecrated to the goddesse *Liberie*. Passing by I thought good to recite this summe of the ancient Romaine sacrificers, to the end that vnto all it may be knowne, that all the abuses and Idolatris succeeded in the Church of Iesus Christ are not new: but had their originall restored and taken of the ancient Romaine Idolators: As the foundations of Masses, Obites: Monethminds, the dispensing of many benefices, annuals, vacantes, tran-

Tertia sacerdotum opulenta, salutem omnibus inueniebat. quas inferiores superioribus pontificibus impendebant quia apud nos est cum pontifici romano fructus primos antistites & his minores sacerdotes ad obtinenda beneficia pecuniam dissoluant.

Biond. lib. 2. de Rom. trium. Cicero in oratione pro domo sua ad pontifices.

Blond. lib. 3. de Rom. trium.

The yeare of
our Lord. 383.
Blond. lib. 2. de
Rom. 3714m.

nations, offerings, and Masse boxe, a-
mercements and confiscations, adiudg-
ed by the sentēce of the bishop of Rome
as are also other ordinances restored by
the new Romaine Bishops and continu-
ed from the one to the other. To this
purpose it is recited in the Romaine hi-
stories that since the raigne of the Em-
perour *Valentinian* the xii. of that name,
great sedition happened at Rome be-
twene the Christians, & the Idolatrous
priestles, which strived amongst them-
selues, whether had more enriched the
Church by foundations, legacies, be-
quests, offerings, and other inuentions:
in such sort that the heathen Idolatours
and infidels which did vsurpe againe
the temple, presently called the Church
of *Saint Peter* at Lians, did fight against
the Christians of Rome which would
haue dedicated the same to their de-
uotion.

cap. 35.

After the offertorie the Aleoran of Titel-
man doth hold that the Messe-möger muß
for

for a time keepe silence to figure the flying of Christ or feare of the Disciples to confesse him before the Iewes. Then after the sacrificer doth singe on high Per omnia secula seculorum for this that Christ after that hee was in secret did shewe himselfe openlie in the house of Lazarus. Then he singeth sanctus sanctus, sanctus, to signify the song of the Iewes when Christ entered into Ierusalem. This musike ended the sacrificer must secrete his murmure betweene his teeth, counterfaying sadnesse without anie turnings, but yet he must plase a dumbe mōmerie by signes of crosses drawen heare awaies & there awaies, as we shall hereafter declare.

After the offertorie we must come to the 9. part of the Masse, the most rich and most daitie for the Massaiians. That is the host or sacrifice. Wherein doth consist the principall end or marke of the Masse sacrifice. In the time of the coniuurer Numa the Romanes had not yet in vse to kill and offer vp the bloud of beastes. But about the end of the Masse

9. part of the Masse the round host of floure.

Plutar. in Numa.
Pollux in onom.
lib. 6. Mysterijs

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adiudg-
of Rome
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To this
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at name,
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an of Titel-
mōger must
for

peractis, qui sa-
cris intererant
rotundis panibus
quos in honorem
deorum adhibe-
bant stantes res-
cebantur nec ni-
si sacrificio perfe-
cto resci licebat
Alex. ab. Alex.
lib. 4. cap. 17.

Masse sacrifice, it was ordeyned to eate and communicate together within the temple little round Cakes consecrated to the honour of the Gods in whose name the Masse was celebrated. The little round hostes of fine floure were eaten by the sacrificer and the assistants standing and not sitting. The floure whereof they were made was called *Mola*, whereof commeth this worde *immolare* to offer.

There were diuerse hostes, that is to say, diuerse little round cakes, dedicated vnto diuerse Gods like as they had diuerse sacrifices of the Masse. | With the same round hostes was offered (the altars seruing in place of tables.) And whiles the sacrificer and assistants at the sacrifice did eate and communicate together the foresaide little round cakes, consecrated to the honor of their Gods, there was sung Hymnes, and plesant songs. Some playing vpon Orgaines and Cymbals.

*Before the deuouring of this round hoste
printed*

printed with pictures, the Massalian Doctors have ordeyned that the sacrificer shall use adiurations and coninring by signes of the Crosse. First he ought to make three crosses upon the round hostie to figure the threefold doctrine of Christ. To witte by the father, by himselfe, and by the holie Ghost, in pronouncing these words: Hæc dona, hæc munera, hæc sancta sacrificia illibata. Other Doctors Alcoranists and Massalians interpret the third crosse to signifie the treason of Iudas who deliuered his maister into the hands of the Iewes. Beside the asoren saide three crosses, doth follow five more to figure the five daies of respit from Palme Sunday to Goodfriday, or otherwise to represent the five wounds of Christ, two in his hands, two in his feete, and one in his right side. Of the which five crosses, the three first must be made on the chalice and upon the rounde hosties to figure the deliuering of Christ unto the Priestes, Scribes and Pharisees, or to figure the price that Christ was sold for, to wit, three times ten which is 30. pence. The two other crosses are seperatlie made,

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nd plesant
Orgaines

round hostie
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made, the one (being the fourth) vpon the host, the other vpon the chalice alone, to play the two persons of Christ and Iudas, which the Massalian sacrificer doth continuing still his mockes and mummeries, stretching out his armes to figure Christ stretched on the crosse. Then he listeth vp his round host printed full of pictures to cause it to be worshipped. And that he beginneth againe to make three other crosses. One vpon the host, another vpon the cuppe, and the third vpon himselfe, to play the personages of three estates of those that be in Heauen, in Purgatorie, and in Earth.

He smiteth afterward vpon his breast, to play the personage of the theefe hanging vpon the crosse which repented himselfe.

But in smiting of the stomacke must bee with the 3 hindermost fingers of the hand, for the thombe and the next finger be reserved to consecrate and transubstantiate the round host. Moreover hee must smite his breast three times to figure the threefold offence of the heart, mouth and deede,. In lifting vp his voyce to represent the theefe or the centu-

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 a round host
 it to be wor-
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 ke must bee
 the hand, for
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 the round
 ite his breast
 old offence of
 In lifting up
 or the centu-
 rion

tion which confessed God in the passion. Sixe
 other crosses are made once againe, three up-
 on the Chalice couered, to figure the three
 houres that Christ hanged on the crosse on
 line, and the three other crosses are made up-
 on the chalice discovered (with the round
 host lifted up againe) to figure the 3. houres
 that christ hanged upon the crosse dead. The
 after the Massalian hath kissed his chalice
 there are yet 2. crosses more, to figure the mi-
 sterie of the bloud and water issuing out of
 Christs side. Beside the dumbe mumeries a-
 bovesaid, the Priest must take the couering
 cloth from the chalice, and couer it with the
 plantyn to figure the breaking of the vail of
 the tēple in the midst at the death of Christ.
 This done the round host is put frō above the
 chalice, and is conched vnder the corporas to
 figure the burying of Christ. The Priest thus
 hauing plaied the person of the hanged theefe
 of the traytor Iudas, of Christ & of the Pub-
 licans, plaieith afterward the personage of the
 Centurion in singing the Pater noster. But
 the Alcoran of Durand exponndeth by the
 seven Petitions of the Pater noster, the seven
 weepings

weepings of the virgin Marie, or the seauen
 vertues, or the seauen giftes of the holy ghost,
 or the seauen Beatitudes, or the seauen deadly
 sinnes. This song finished, the Massali
 an a litle while keepeth silence, so figure the
 silence or rest of Christ in the tombe. And
 then a perie or mummerie doth the Messali
 an play with his round host, the which he
 laieth upon the paten to figure the vnitie of
 the diuinitie with the humanitie, but when
 he plaieth the secret misterie, then the host is
 hid out of sight.

*Re divina &
 ceremoniis cele-
 bratis sacerdos
 tunc. I, licet
 succlamabat. qui
 voco illos qui in-
 terfuerant, missos
 faciebat.*

*Alex. ab. Alex.
 lib. 4. cap. 17.
 Parts of the
 Masse ordey-
 ned by Numa
 700. yeares be.*

The sacrifice thus finished and the li-
 tle round hostes eaten, *Numa* ordeined
 to sing these wordes, *I, licet (vel) Ite missa
 est*, that is to say, go it is granted, the
 assembly is suffered to go home. Be-
 not all these parts of the Masse sacrifice
 ordeined by *Numa* the coniuurer more
 then 700. yeares before the incarnation
 of Iesus Christ, to wit, the Vestiments,
 the Aulbe, the Casuall, the holy purging
 water coniuured with salt to chase away
 Diuels, the Aulter, the Taper-light, the
 turning

te.

for the seaven
the holy ghost,
seaven dead.
the Massali.
to figure the
crosse. And
the Massali-
the which bee
the unitie of
ie, but when
the host is

and the li-
ma ordeined
(vel) *Ite missa*
granted, the
home. Be-
asse sacrifice
oniurer more
e incarnation
Vestiments,
holy purging
o chase away
per-light, the
turning

Of the Masse.

127

turnings and trauerfings along the Al-
tar, with prayers & meditations, toward
the East, the Processions with Shrines
and Relikes, caried vpon the shoulders
of the Priestes, clothed in white surplec-
ses and crownes vpon their heades : the
Confiteor made to the he Saints and the
Saints, the playing on the Organes, the
Canticles, Peans, Hymnes and Odes,
the Censor and the Incense, the commu-
nion of little round bread consecrated
in the name of their Gods, & in the end
this song *Ite missa est*, do ye not acknow-
ledge (O ye Massalians) that ye haue
borrowed all these partes and members
of your Masse of *Pompilians* Religion?
Why do you hold this word *Masse*, see-
ing Iesus Christ did name it a supper or
the partaking of his body? Why haue
ye taken these Vestiments, the Aulbe, &
painted Chasual proper to the ancient
Romane Idolators, of the which gar-
ments Christ ordeyned nothing? Why
haue yee giuen more credit vnto the
witchcraft of *Pompilius* to chase away
Diuels

fore the incar-
nation of Iesus
Christ.

Math. 17.
Luk. 20.
Mark. 14.
1 Cor. 11.

Diuels with salt water coniured, & called holy water, the vnto the holy gospe of Iesus Christ, the which doth assure
 Mark. 16. you in his name to driue away Diuels and not with witchcraft and salt. Who but the spirit of *Numa*, did inspire you to shauē your crowne round, & to deck your selues with white Surplesse, to beare the Shrines and Banners in Procession? When Iesus Christ celebrated his holy supper, and instructed his Apostles of the communion of his body and blood, did he command the to follow the religion of the ancient Romane Idolators to haue their Altars enriched with Images, to vse turnings and trauersings along the altar, to be thorne round, to haue aulbes and chasuals, adressing their prayers and confession to he & the Saints, to pipe with Organes, to perfume their altars & Images with Incense, to go to the offerings, to cary money to the Priestes boxe, to eate litle rounde hosts consecrated, and last of all to sing
Ita missa est?

But I well perceiue (O Massilians) your Masse subtelties, whereby you shal confesse to me, that the body and chiefe parts of the Masse tooke their beginning and creation of *Numa Pompilius*.

Neuerthelesse the deckings and enrichings were inuēted by other Bishops of Rome: specially by a Monke called *Gregory* the first of that name, that came to the Popedome: Who was instructed in the Magicke and Philosophie of *Pythagoras*, and had also studied the lawes of *Tullius Hostilius*, King and successor of *Numa*, to the end to make his name euerlasting by adding some new thing to the missall sacrifice he ordeined to singe nine times these words in Greeke, *Kyrie eleyson*: For *Gregory* did greatly esteeme this number nine, even as the ancient Romane Idolators had recourse to the novendiali sacrifice or signes, and monstrous wōders. He did also ordeine that in the Masse sacrifice shold be sung two words of Hebrue, to accompany

*Platina.
Volateran*

*Kyrie eleyson.
Quoties prodigi-
um nunciaba-
batur sacrum
nouendiale per
nouem dies age-
batur.*

But

I

the

T: t. Lini lib. 1
Decad. 1.

the two words in Greeke. And that at certaine times men should singe these two words *Allelu ya*: and certaine times they should not.

In place of which Allelu ya, is song another song called the Tract, with sharpnesse of voice prattishe of song, and beuinesse of notes of musicke, to figure the miseries of this world, and hee that singeth Allelu ya must be higher then he that holdeth the graduell, as the Alcoran of Titelman doth recite.

Is there not witchcraft inough in your sacrifice (O Massalians) vnlesse yee put thereunto Hebrue and Greeke words: and mingle together *Pythagoricall* numbers, and nquendiall songes, and institute a difference of daies, to sing & not to sing Hebrue words, & inuent crosses & dumbe mūneries? Be not these corruptions of the holy sacramēt of the supper ordeyned of God? Some other haue enriched the missall sacrifice as *Damasus* bishop of Rome with a *Gloria patri*. Ser-

Gloria pa- }
tri. Agnus } or-
dei kis. } dei-
sing the } ned
paten. }

gins with an *Agnus Dei*, song three times (which *Titelman* expoundeth to figure the assention of Christ. *Innocent* the kissing of the priests *Paten*.

The which *Paten* of gold by the doctrine of the *Alcoran* doth signify the divinity of Christ. The *Gloria in excelsis* by *Symmachus*, the which song pronounced in a voice sweete and base, doth signifie as holdeth the *Alcoran* of *Titelman* the warlike & childish voice of Christ, being yet in the Cradle. O *Blasphemie* and detestable mummerie of the sonne of God. *Leo* the second instituted the kissing of the *Pax*, which the *Alcoran* of *Titelman* sayeth, doth signifie the union of Christians. And that the kissinge of the *Paxe* came in, in the place of the holy communion, observed in the first Church next the *Apostles*.

This kissing of the *Paxe* was song of the *Massalian* saying these words *Pax domini*, and making three crosses vpon the chalice when the third part of the

The Cannon
of the Masse.

Platina.
Sabellicus.

The Epistles &
Gospels cut in
the Masse.

host is cast into the wine, to figure the incarnation of Christ, or for the threefold peace, of the time, of the spirit, & of the everlastingnesse to come. Moreouer the forging of the Canon of the Masse is attributed to *Alexander, Gelasius, Syme, Leo and Pelage*. These be pecces patched too, according to the humours of the Bishops of Rome: the authors and restorers, the founders and augmentors of the Masse sacrifice.

The best enriching instituted in the Masse sacrifice must not be forgotten to wit, certaine places of the old and new Testament called the Epistles and Gospels. The which the Massalians haue cut and mingled with the *Persopolian* idolatry, & therein haue prophaned the lawe of God, euen as did the Apostate *Sergius*, Doctor of the Mahomet; the which decked the *Alcoran* with many places of the holy Bible, and patched a hotch-potch of fables and heresies with the holy lawe of God.

The Massalians haue ordeined two pe

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ſit

ſons to ſing the Epistles and Gospels to the
end to enrich their Maſſe-daunce, to wit,
the ſubdeacon, who marcheth before to play
the perſon of the firſt lawe of the Iewes, and
the deacon which commeth after with more
great dignitie, to repreſent the lawe of the
Goſpell, the which deacon carseth upon his
breast a cuſhon to figure the humbleneſſe of
heart. The ſubdeacon receiveth not the bleſ-
ſing of the Maſſing Sacrificer as the deacon
doth, for this cauſe (ſay the Maſſalian Do-
ctors) that God ſent his Prophets inuiſible.

But the deacon playing the perſonage of
the lawe of the goſpell, hee receiveth bleſ-
ſing as being ſent among Wolues, becauſe
Chriſt ſent his Apoſtles as men viſible. It is
ordeined that the deacon ſhall weare a ſtoale
croſ-wiſe hanging upon his ſhoulders one end
ouer the other, to figure force and continence
ioyned together in the Maſſe-monger.
The Deacon playing his pagen and ſinging
ſome peece of the Goſpell in a language un-
derſtand neither of him nor of the aſſiſtants
muſt turne himſelfe toward the north ſtand-
ing upright, Becauſe (ſaith Titelman)

the north part is cold and malicious. And therefore he must make a crosse to chase away the Devils of the north. Be not these sorceries and conjurations more horrible then all the commentaries of the ancient Romane Bishops Idolators?

Against the long possession and prescription of Idolators

Against Turkes

Against the people of Israel offering to Moloch.

4 King. 18. 23. Against the idolatry of the brazen serpent.

Doth not this approve the *Alcoran* of Mahomet, the long possession whereof Turkes presently have had for these 900. yeares past, having conquered Countries, Realmes, and Empires, prospered in all their enterprises, & still observing the abominable lawe set out in the *Alcoran*: Where the people of Israel excused before God (when they did sacrifice in the valley of *Tophet* to *Moloch* with innocents blood) by alleging the long possession, & accustomed vltage for the space of 1200. yeares before this Idolatry was altogether destroyed by the good king *Iosias*? Did the Israelites murmur against the vertuous King *Ezechias* when he destroyed the brazen serpent, which was made by the

expresse

expresse commandement of God, 900. yeares before. Where the same people excused of their Idolatries comitted in *Dan* & *Bethel*, wherein are the Images of 2. heiffers of gold instituted by their King *Ieroboam*, vnder pretence of long possession, and that they had continued this Idolatry for the space of 300. or 400 yeares. The Iewes, nowe vacabonds, shall they be excused before the maiesty of God, by shewing the long possession of this ceremoniall lawe instituted of God himselfe three thousande yeares agoe?

Also you (O Massilians) can you alleage against God the continuance and long possession of celebrating your *Pompilian* Masses long time, and that you & your predecessors haue vsed, solde, and put to vsurie, your Missall sacrifices. Is this reason sufficient to grounde vpon long possession, as your predecessors, Senators of Rome did alleage vnto *Theodosius* the Emperour, their *Pompilian* religion to haue bene obserued more then

Against the image set vp in Ieroboam.

3 King. 12.

Against the infidelity of the Iewes.

a 1000. yeares. This is not an excuse sufficient to bring in long possession and v. sage of long time obserued, for the confirmation of your Idolatries: For if God of his mercie and wonderfull patience did suffer the Iewes in their vnfaithfulnesse, the Turkes in their *Alcoran* lawe and the Christians in their Masse Idolatries. It is not for vs to dispute of the incomprehensible secrets of God, but with all humility to take againe the way of truth, when it shall please him to giue it vs, after long and deepe darknes, whereunto the people in all ages haue fallen & turned from the true worshipping and ordinance of God: euen so as briefly before we haue declared of the Israelits the chosen people of God, the which notwithstanding that they had *Moyes* and the Prophets which did admonish them by many miracles and the earnings how they should honor God and keepe the lawe, neuerthelesse they neuer ceased by mens inuentions to commit Idolatries. So that during the
raigne

raigne of the Princes Iudges of Israell, when the people were governed as in *Aristocrasy*, then after submitted vnder the yoake of Kings, as in a Monarchie, & last of all brought vnder the gouernement of the Priests having gotten both the temporaltie and spiriualtie, the law of God hath beene corrupted, the sacrifices and sacraments defaced and defiled, and Idolatry continued more then 1500. yeares, from the law written by *Moyse*, vnto the incarnation of Iesus Christ. What may one hope for, then of the people of Rome, instructed in all Idolatry as a dry tree, a Heathenish and bastard people? But these Massalian heretikes cannot vaunt themselues of very long possession of their Masse sacrifices except of the 9. peeces, before described, restored and borrowed of *Numa Pompilius* for the other parts of the Masse were inuented at diuerse times by diuerse anichrists corruptors of the holy sacraments ordeyned of God, And to vnderstand the times and yeares of the

the chiefe builders, *Agape* Pope of Rome, raigned in the yeare of Christ 533. and brought in the procession after the order prescribed by *Numa*. The *Confiteor* was restored by *Damase* rainging the yeare 577. The *Kyrie eleyson* & the Letanies, by *Gregory* rainging in the y. 593. The Graduell the Collects & the Traict, by *Gelase*, rainging in the yeare 493. The Sequences by *Gotbere* Abbot of Sandale. The *Gloria in excelsis* by *Symachus* rainging in the yeare 508. The Incens and the Offertorie restored from the ancient doctrine *Pompilian* by *Leo* the third of that name, in the yeare 800. The kissing of the Paxe by *Innocent* the first of that name in the yeare 408. *Agnus Dei*, instituted by *Sergius*, in the yeare 697. The Commemoration of the deade inuented by *Pelagius* in the yeare 558. The Cannon forged by *Gelase*, *Siricis*, *Leo*, and *Pelagi* rainging in the yeare 800. The transubstantiation instituted by the bishops of Rome about the yeare of Christ 162. Wherefore of what

what impudencie are these *Alcoranists* Masse Doctours to be condemned, the which falsly do affirme that the holy Apostles of Iesus Christ did celebrate their missall sacrifice. Seeing that this sacrifice was not restored to his integrity after *Numa Pompilius* but after Christ 800. yeares? In what approued histories is there mention made that such Idolatry was committed by the holy Apostles of God? How is it possible to beleue or thinke it, when as this great whore of Babylon hath not been restored with her deceit and maske of holines till long time after the incarnation of Iesus Christ.

But it behoueth to returne to our historie of Rome, more and more to discover the true originall of the Masse. We haue declared in discovering the parts and chiefe members of the Masse sacrifice, how the ancient Romanes before they were accustomed to sacrifice with the bloud of beastes did vse little round cakes consecrated in the honour of

Continuing
Histories.

Abominable
idolarry.

Against the ido-
larry of the
round Hosts.

of their Gods, the which standing they
did eate within the Temple about the
end of the sacrifice. These litle round
hostes of wheat flowre were taken vp
of the Massalian Sacrificers, but they
haue enriched the witchcraft and Idola-
try of *Numa Pompilius* insomuch as they
haue decked the litle round hostes with
Images and pictures, printed within
the round circle of the said hostes to the
end to makethem more holy, euen to
be worshipped, by the inuention of *Heno-
rius* Antichrist of Rome, in the yeare
1226, the which *Numa* the Coniurer
neuer practised, nor yet came to this ab-
ominable idolarry. What more dete-
stable heresie can be discovered then to
paint the miesty of God in forme and
likenes of a man, as the Antropomor-
phits imagine. Who taught you (ô Mas-
silians) to corrupt the holy Sacrament of
our Lord Iesus Christs Supper in make-
ing litle round hostes, if not *Numa* the
Coniurer? When Iesus, Christ celebra-
ted his holy supper with his Apostles,
did

did he ordeine to haue litle round hostes,
 and to print them full of pictures and
 the likenesses of men, to adiure and con-
 iure with crossings and blessings odde or
 euen, and to make them to be worship-
 ped? Acknowledge then (O Massalians)
 your principall part of the Masse to wit,
 your litle round hostes to haue taken
 their begining of *Numa* more then 700
 yeares before the incarnation of Iesus
 Christ, who neuer commanded you this
 roundnes of hostes, nor that they should
 be rather round then square, three cor-
 nered or eight cornered. But so farre
 was he frō chusing the figure of round-
 nes after the fashien of *Numa*, that con-
 trariwise when he instituted the holy sa-
 crament of the communion of his body,
 he vsed breaking of the breade in mor-
 sels, which he distributed to his Disci-
 ples, for a simbol, signe, and figure, sig-
 nifying really & sacramentally his bo-
 dy by the vertue of the holy Ghost, and
 the Massalians haue not only chosen the
 fashion round in their litle consecrated
 hostes

hostes, printed full of pictures, to cause them to be worshipped after the maner of the ancient Romanes. but further they haue exceeded all Idolators: For in the the time of *Numa Pompilius*, those that assisted at the sacrifice of the Masse did eate together standing in the litle round hosts consecrated. But since the Massalians haue reserued for themselves, the communion of the said litle round hosts consecrated, vsing no charitie towarde those that stood by at their misall sacrifice. Is this to follow the ordinance of Iesus Christ, who brake the breade and gaue it to his Apostles? Iesus Christ the euerlasting sacrificer, was he alone at the Altar, eating one litle round host grauen full of Images, when he celebrated the holy cōmunion of his body? Can you (O Massalians) too too abhominable, & much lesse charitable Idolators then all the ancient Romanes, so much play the subtile Sophisters that you will make men so vnderstand that your Masse sacrifice wherein the sacrificer alone deuoureth

uoueth all the litle round host printed full of pictures, without giuing part to any other is a communion, & by a meruailous wicthcraft to cause the assistance at the sacrifice to belecue that they haue communicated together with the Priest, notwithstanding that they neither receiued nor did eate any portion of the round host.

And beside this for a more extreame idolatry the Massalian doctors expounders do declare the round host so be diuided in 3. parts, one for those which are in paradise as nother for those which are in Purgatorie, to haue remission of their sinnes, and the third drenched in wine, for those which are lining in this world. But the Alcoran of Durand declareth the three parts of the host broken, to present the three fashioned body of Christ in the sepulchre sleeping, in the earth lying, and after rising againe. The other subtil doctor Biell, because he would not confesse the body of Christ in the rounde host to be bruised and broken doth subtilly define the breaking

breaking of the host to be done in an accidee without a substance. Be not these horrible heresies to make the soules to communicate which are in Heauen, or in Purgatorie, instituted by Sergius Doctor of the Mahomet, by the meanes of one round host deuoured by the Massalian.

A communion
of holy bread.

But you (O Massalians, may here object vnto me the vse of the primitive Church obserued in the communion of the holy supper, whereas euery one of the assembly in the temple did take a portion of the broken bread consecrated to eate and communicate together. The which vse hath beene kept vnto this day in your misall sacrifices celebrated vpon Sundaies, the which you cause to be distributed by morsels of holy bread vnto the assitats within the temple. But in this ancient communion doth abide nothing but an Image only; Because the Massalians abusing the holy sacrament, haue preserued for themselves onely the litte round host consecrated

crated to be deuoured, without giuing any portiō vnto the assistants: vnto who they leaue the bits of holy bread, which are foure square for the most part. The round host without leauen, and the holy bread is with leauen. The rounde host is without salt, and the holy breade with salt. The round host is printed ful of pictures, and the holy bread is without print or picture. The round host is worshipped, and the holy bread is receiued with thanksgiuing. The round host is deuoured of the Priest, and the holy bread is diuided among the assembly to communicate and eate together. The round host is steeped in wine, the holy bread is eaten without wine. To be short there is as great difference betweene these two kindes of communion as there is betweene the ancient Law of the Idolators, and the lawe of the Gospell. Prouided alwaies that they agree in one point that is, that both in the one and the other there is a corruption of the holy sacrament of the supper ordey-

Notable differences between the round host & the holy bread.

Transubstantia-
tion.

Blond lib. 1. de
Rom. trium.

ned of God. It resteth to come downe to the deep Maze of Idolatry. We haue recited the history of the people of Israel, which did not content themselues with the heavenly bread *Manna* giuen vnto them of God, during the time that they were in the Wildernesse, but did murmur against God and *Moyser* their leader, requiring to eate flesh. The people also of Rome being heathen and Infidels were not contented with the institution of *Pompilian* touching the communion of the litle round Cakes.

But the Bishops of Rome, Idolators, did institute the killing and offering vp of beastes, to the end to eate and communicate the fleshe of the offerings in their Sacrifices, specially the sheepe, the Sowe, the Goate, and the Beefe, which first were ordeyned by *Euander* King of Arcadie. To the end therefore that the Massalian should not go out of kinde frō the Idolatries of their predecessors, they haue followed this communion of flesh, and are not contented with the litle

little round, unleavened hosts consecrated and printed full of pictures, but have in time invented a new witchcraft to change their little hosts of flour into flesh and bone, the bread being no more bread, but an accident without substance: and by this meanes to change their round host of meale into an host of flesh and blood. The wine also offered in their Masse chalices to be changed into blood: the wine being no more wine, but an accident without substance. Was there ever any witchcraft more abominable and heresie, more detestable then this transubstantiation of the Masse? When the children of Israel were wearied with the eating of *Manna*, and the heavenly bread demanding flesh, was the *Manna* turned into flesh, bones and blood.

Hosts of meale
are chaunged
into flesh, and
wine into
blood.

When the Romaines the ancient Idolatours did change their round hosts of meale, and demanded to eate of the flesh in their sacrifices, did they yse this witchcraft of transubstantiation?

K 2

Where

Wherefore I doe freely affirme that the Massilians haue lately instituted this addition of the Masse, yea more then 1000 yeares after the incarnation of Iesus Christ. This heresie began to spread

In the yeare of abroad greatly in the tyme of *Antichrist* Christ 1062. *Nicolaie*, crept into the Romane bishoprick by the conspiracie of *Hildebrand*, hauing chased away by force, the other chosen Bishop, namely *Benedict* the 12. of that name in the yeare of Iesus Christ 1062. Afterward it aduanced it selfe by a conspiracie holden in the Lateran at Rome during the ecclesiasticall tyranny of *Innocent* the third of the name : about 200. yeares after the solemne recantation of *Berengarius* deane of S. Maurice of Angiers. Against the which abhominable wickcraft & heresie, we must briefly bring in by the way of recapitulation the institutions of the sacraments ordained of God.

First the fruites of the knowledge of good and euill; forbidden to our first father *Adam*, as holy signes and Sacraments

In the yeare of
Christ 1062.
Chronolog. For.
Volater.

Lanfranc. de
sacr.

Against tran-
substantiation.

Trees of life.

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Antichrist
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Hildebrand,
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o our first fa-
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ments

ments of feare and obedience, wherup-
on did hang life and death, were they
changed & conuerted into knowledge
or death, leauing the nature of trees and
fruits, and reduced into an accident
without substance? the Manna from hea-
uen, and the rocke flowing with water
of life, sacraments agreeing with the ho-
ly sacrament of the supper, were they
changed into an accident without sub-
stance? the lambes without spot offered
by *Abel* in sacrifice well pleasing to
God, were they changed into another
nature? The little skinnē cutte off for a
note and marke of the couenant vnto
the good patriarch *Abraham*, & his po-
steritie, was it changed into an accident
without substance? The bloud of the
Paschal lambe for the assurance of the
health of Israel, was it changed into a-
nother substance? The fleische of the vn-
spotted lambe, ordained to bee eaten in
the day of the Passecouer, a true figure of
the holy Sacrament of the Supper, was
it changed into an accidēt without sub-

Heauēly Man-
na, and the
rocke flowing
water,

Lambes offe-
red by *Abell*.

Circumcision.

Pascal lambe.

stance?

Braſenſerpent.

The offered
ſacrifices.

The braſen Serpent, by the onely ſight whereof health was given vnto diſeaſes, left it to be a ſerpent of braſſe, was it changed in being ordained a ſacrament and holy ſigne vnto the people of Iſraell? The oblations offered in ſacrifices, as well of earthly beaſtes as unleauened bread, and other holy ſignes ordained of God for ſacraments and holy ſignes, to cleaſe the people of Iſrael: Were they changed into an accident without ſubſtance? All the holy ſignes ordained of God in the Church of Iſrael, notwithstanding that they did repreſent really and ſacramentally, that which they did figure, and not as a ſimple ſigne without effect, yet ſo it is that there was neuer none ſo horrible an heretike that did inuent this wichcraft of tranſubſtantiation.

Yet muſt you confeſſe (O Maſſalians) that the good and hoiie fathers of Iſraell were adopted, graſted and regenerated by faith in Ieſus Chriſt, begotten

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O Massa-
hoiie fa-
d, grafted
esus Christ,
begotten

begotten before all worlds: and that
they were nourished and got euerlasting
life by Iesus Christ, and that they and
wee haue but one onely God, and one
onely Iesus Christ our mediatour and
redeemour.

A conference
of the tithen of
the ancient
fathers of Is-
rael with ours.

And that they through faith
did sacramentally communicate, and
spiritually partake the blood of Iesus
Christ for their saluation and euer-
lasting life. And there is no difference
(as touching God) betweene them that
were before the incarnation of Iesus
Christ, and we that are after the incarna-
tion. But they and wee are the Church
of God bought with the blood of
the iust and vnspotted lambe Iesus
Christ.

Furthermore that they had faith in the
promise to come: and obserued the sa-
craments and holy signes of the sacri-
fice which ought to be finished by Iesus
Christ. And that we by the new law do
celebrate the memorie & remembrance
of the sacrifice already finishede by Ie-

1. Cor. 10.
August. in
Psalm.

against the mi-
racles alledged
by the massa-
lians. Exod. 7.
8. 14.

sus Christ, hauing the fruition of his promise accomplished. If then the Isra- elites did eate of the same heauēly bread, and drinke of the same water of life (by faith) that wee doe in one onely Iesus Christ: if they had holy signes to repre- sent actually and really the death of Ie- sus Christ to come, euen as we haue had holy signes of his death present or past: they for the time to come, and wee for the time past: Wherefore is it then that the Massalians haue inuented this new witchcraft of tounring one holy sacra- ment ordained of God into a wichcraft of transubstantiation, and an accident without a substance? If God (to make knowne his power, and to declare the hardinesse and stiffeneckednesse of Pha- rao) pleased to doe merueilous things by *Moyse* and *Aaron*, in changing a rod into a serpent, the water of the riuer into blood, and into frogges, the dust of the earth into lice, and further to make the saileable sea drie, and to doe many other miracles: Is this to bring in a transub-

transubstantiation of little round hostes, vnleauened, printed full of pictures, into an accidece without substance? In what place of the holy scripture (when there is mention made of holy Signes, Sacraments, or Sacrifices, ordained of God) is it said the signe or sacrament is changed?

Contrariwise (God willing to accommodate himselfe to the infirmities of man) hath ordained vnto him from time to time common signes, for notes and markes of the assurance of the thing signified; Wherein the might of God is more renowned and magnified by giuing vnto vs with the holy signe the thing represented, by the power of faith and the holy Ghost, then if the selfe signe were really changed by some visible miracle.

For the Sacraments doe containe in them more spiritualnesse the fleshlines, for which cause God did alwaies blame his people Israel by his Prophets, for taking his Sacraments ouer fleshly, as
we

The expositio
of Iesus Christ
of the com-
munion of his
body.

we haue before briefly declared. But tell me (O Massalians) when Iesus Christ would expound, that hee was the true bread of life which came downe from heauen, to giue euerlasting life, and how these sacramentall wordes ought to be vnderstood, to eate his flesh and drinke his blood, when the Capharnaïtes your predecestours were offended, did hee teach by his interpretation, that to eate his flesh ought to bee vnderstood by a little round hoste transubstantiated? The round hoste of flowre, and the wine to bee no more bread and wine, but an accidēce without substance? Is this your abhominable Witchcraft the doctrine of Iesus Christ?

John. 6.

Nothing lesse: but Iesus Christ as a true law giuer, vnto whom the interpretation of his law appertained, answered vnto the Doctours Capharnaïtes, that they were to grosse and carnall, and that they did abide in the flesh as ye doe (O Massayers:) Norwithstanding that the flesh alone profiteth nothing: saying
that

. But tell
as Christ
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that these sacramental words were spiri-
tual. The fleshe (saith hee) profiteeth no-
thing, it is the spirite that quickneth.
Moreouer (O Massayers) how can you
safely make to agree your transubstantia-
tion with the doctrine of Iesus Christ,
which doth promise and assure to giue
euerlasting life to those which eate his
fleshe and drinke his blood, if yea take
these wordes carnally? For you cannot
be ignorant that your bodies (notwith-
standing that they haue deuoured the
little round hostes transubstantiated in-
to flesh and bone, and supt and licked
the wine changed into blood) doe die
and are mortall, by the necessitie of the
lawe. Wherefore life euerlasting pro-
mised by this communion, may not bee
vnderstood of the bodie nor of the mor-
tall flesh You must then of necessitie ac-
knowledge, for a sure interpretation,
that to eate the bodie and drinke the
blood of Iesus Christ ought to be refer-
red vnto the life spiritual and heauenly,
and that the flesh profiteeth nothing, but
the

Iohn. 5.

Iohn. 6.

the spirituall word and communion of the body and bloud of Iesus Christ by faith and in spirite giuing euerlasting life. This interpretation is often recited by the holy Apostle *Iohn* in many places when he vseth these tearmes, he that cometh vnto me, shall neuer hunger, he that beleeueth in mee shall neuer thirst, but shall haue euerlasting life. Are not these tearmes sufficient plaine to interpret this holy sacrament of the body and bloud of Iesus Christ, without running vnto your witchcraft of transubstantiation.

Conference of
baptisme vnto
the sacrament
of the supper.

Another like interpretation of the doctrine and authour of the sacramentall law is discribed, when Iesus Christ was asked of *Nicodeme* the meane how a man could bee regenerate and borne againe. Is it possible (saith *Nicodeme*) that a man should enter into his mothers wombe and be borne againe? Did Iesus Christ answer vnto this demaund, that in the holy sacrament of Baptisme the water was turned into the bodie, into fleshe, and

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and into bloud, and transubstantiate in-
to a carnall wombe to be thereby againe
engendred and borne: Is there not as
great reason after your witchcraft here
to vse this answer as in the holy Sacra-
ment of the supper: for by the one of
these two holy sacraments wee be rege-
nerate, and by the other nourished. And
the regeneration is as marueilous vnto
mans wisdom, as the nourishment.
For after mans carnall iudgement it see-
meth vnpossible, twise to be engendred.
But our good God hath vsed like inter-
pretation for the regeneration as hee did
for the communion of his flesh and his
bloud, namely that these sacramentall
tearmes must be spiritually vnderstood,
and not carnally: for the flesh profiteth
nothing, but the spirit quickneth. That
which is of the fleshe, is fleshly, that
which is of the spirit, is spirituall.

Iohn. 3.

The holy Apostle giuing vnto the
Corinthians that which hee receiued at
the hand of God, did admonish them of
the second comming of Iesus Christ, in
loking

looking for the which he commanded to communicate the body and bloud of Iesus Christ by breaking of bread, and the Cup of blessing called the new Testament and the new Couenant conracted by the bloud of Iesus Christ. For as much then as we are assured of the second comming of Iesus Christ. Being gon vp into heauen, and sitteth on the right hand of God his Father, vntill the day appointed that he must come againe to iudge the quicke and the dead. How do ye (O Massilians) with this issue, when as by your Magicke you say that euery day you cause to come downe, and make returne the body of Iesus Christ in flesh and bone, before the time appointed of his second comming be come.

Tit. Liuius.
1. Decad. 1.

Valerius. Max.
lib. 1. cap. 3.

This witchcraft was restored by you frō the first author of your Masse sacrifice *Numa pompilius*, who by his witchcraft gaue to vnderstand that he caused his Nyphe and Goddesse *Egerie* and also his Iupiter *Etuius* to descend from heauen

heaven, by whose meanes the heavenly secrets and misteries were reuealed vnto him. Euen so by our witchcraft the round host consecrated, is transubstantiated into the true and reall body of Iesus Christ: The bread being no more bread. How haue you learned this boldnesse to bruse and breake in peeces the body of Iesus Christ, according to the inuention of *Sergius* the second of that name, your predecessor Bishoppe of Rome? Are not you more detestable hangmen, then your predecessors Lieutenants of the Church of Rome, which crucified Iesus Christ, but without bruising and breaking his body in peeces, as it was prophecieed before. And that more is, you are not content to breake it in 3 peeces, but in your Masse sacrifice ye haue enterprised to drowne or steep one portiō of it in the wine changed into blood to deuoure it. To confirme your witchcraft of transubstantiation, haue ye not ordeyned to preferue your little round printed hosts, the which you do

John. 19.

Exod. 12.

Numb. 9.

Corruption of
the holy sacrament.

Against transubstantiation.

Harman, contr.

*Blond.
Platina.*

do keepe and lay vppe so curiously in boxes and shrines after they be changed into flesh and bone, and into the reall body of Iesus Christ. Is not this a detestable heresie to beleue that the body of Iesus Christ can receiue corruption? Yea, and often it is eaten of wormes, mites, rattes and mice. Can you interpret, that this is an accident without a substance, seeing that your hosts become often stincking, and corrupt within your boxes: Many times also deuoured of earthly brute beasts, the which you cause to be burned and their ashes to be put into the place for Relikes. When the Bishop of Rome *Victor* the third of that name, receiued poyson by your transubstantiated wine was it an accident without a substance? Or when the Emperour *Henry* the seventh of that name, was poysoned in eating a litle round host cōsecrated, was it an accident without a substance, seeing it gaue him his deaths wound? There is a more manifest appearance in the
heauenly

heauenly Manna giuen vnto the people of Israell, the which notwithstanding that it became corrupt (if it were kept) yet being put in the secrete place of the Arke of the Couenant, it was preserued without corruption, was it therefore transubstanciated into flesh and bone, to bee called the heauenly bread, the bread which came downe from heauen, the bread of life, and the bread of Angels.

Now it remaineth to bring into iudgment the subtell reasons of the Massayers, which for the whole foundation of their witchcraft do carnally in this word *Es*, saying these wordes are expressly written, *This is my body, this is my bloud*, when Iesus Christ, did institute the communion of his body and of his bloud vnder the signes of bread & wine. But I beseech all that are zealous of the honour of God, diligently to consider the holy institution of the sacrament, by the which God would declare and signifie the communion of his body by the

L

bread

Nee'ml.
Psal. 78. 104.
Iohn. 6.
Sapi. 16

The exposition
of the sacramental
words.

bread, and the drinking of his bloud by the wine, and the cup. All will confesse that the true and principal nourishment of the body of man is contained vnder the kindes of bread and wine, so the true bread is often taken in the holy scriptures for the nourishment and life of Man. But let vs begin to bring in the places of the Bible. To the first man created to the likenes of God, for punishment of his offence, was it not said vnto him before, that hee must eate his bread in the sweat of his body? Is there any man so ignorant that hee will not confesse all the foode and life of man, to be vnderstood by the bread? When *Iacob* praied vnto God to giue him bread and cloathing, did not he vnderstand by the bread all that was necessary for his nourishment,? When it is recited that God made it to raine bread vpon the people of Israell in the wilderness, and that with this heauenly bread the children of Israell were filled, was not this terme bread vnderstood of the heauenly

Genes. 3.

Genes. 28.

Exod. 16.

Necm. 9.

Psalm. 78.

Sapi. 15.

Iohn. 6.

Genes. 14.

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ly

ly Manna sent of God for the nourish-
ment of the people of Israell?

This Manna is not called the bread
of heauen, and the bread of Angels gi-
uen vnto the people without trauell. *Génes. 41.*
When *Melchisedech* would relecue the *Génes. 47.*
hoste of the good Father *Abraham*, *Numb. 31.*
did he not present vnto him bread and *Leuit. 26.*
wine? When *Abraham* would gratifie
and refresh the three Angels appearing
to him, did he not offer to them cakes
baked in the ashes? Gaue hen or to *A-*
gar bread for her nourishment. The
mother of *Isaac* fauouring her welbelo-
ued sonne, gaue him bread. *Ioseph* in
Egypt offered bread vnto his brethren
for their nourishment. When one will
describe a famine and dearth, doth hee *Iohn. 4.*
not say, there lacketh bread? When *Psal. 104.*
God promiseth any fauour vnto people *Match. 4.*
keeping his commandements, doth he *Luk. 4.*
not giue them assurance of sufficient *Iohn. 6.*
bread? when he commanded the poore, *Matth. 4.*
as his members, did he not command
to giue them bread? It is then the bread
K 2 that

Luk. 9.
Matt. 15.

Math. 6.
Luk. 11.

Exod. 21.
Leui. 4. 21.
Math. 11.
1 King. 21.
Elay. 30.
Prouerbs. 20.
Ezec. 4.

that nourisheth and maintaineth the heart and life of men. When Sathan tooke vpon him to tempt Iesus Christ, to declare vnto vs that he was very man, did he not chose bread, to entice him to change stones into bread? When Iesus Christ, did celebrate his feastes, to giue food one time vnto 3000. men, the other time vnto 4000. persons, did hee not shew his might vnder the signe of bread? When he taught vs to make our praiers vnto God, did he not ordeine the Lordes prayer, to beseech God to giue vs our daily bread? And not onely in the holy Bible is there mention made of bread for corporal & common food: But also the sacrificers celebrated by the Priests of the Hebrues, ther e was a lawe prescribed of the bread ordeyned of God, namely, sweat bread without leauen, other bread there was called shew bread which the priests did renne euery weeke & eate, which *Danid* vsed, being presented vnto him by *Achemelech* the high Priest, contrariwise this terme bread

is applyed vnto breade of wicked-
 nesse, vnto breade of lying, vnto
 bread of sorrow, vnto vncleane bread
 of idolatry, vnto vncleane bread offered
 at the Altar, vnto the bread of trembling
 and vnto the bread of teares. The E-
 phraimites also are called the bread of
 ashes not turned, that is to say, in part
 baked & part not, circūcised Idolators.
 Wherefore, O Massesaiers Capharnaits,
 ye must not be so hardened & rooted in
 your fleshlinesse,, that you regard not
 the phrases of the holy scriptures in that
 which the terme of bread is sometime
 taken for the earthly & bodily bread as
 when it is said that man liueth not by
 bread only, but also by all that procee-
 deth out of the mouth of God, Somtime
 also bread is taken for the word of God
 and for doctrine, when Iesus Christ
 commanded his Apostles to take heede
 for eating of the leauened bread of the
 Scribes and Pharisees, are not these
 termes of bread, and leauen taken and
 interpreted for the doctrine of the Pha-
 risees,

Malac.1.
 Psal.23.
 Ezech.12.
 Oze.7.
 Deut.8.
 Matth.4.
 Luk.4

Math.25.

Math.15.
 Mark.7.

risees, heretikes? When the woman of Canaan did demand grace and mercie for the health of her daughter, holden with a sore disease. Did not Iesus Christ answere, that it was not lawfull to take the bread of the children and giue it vnto dogges? In this answere is not the bread taken for life and health, and not onely for the corporall nourishment: Seeing then that bread is taken for the life of man, the which hangeth chiefly of bread and wine, and that the goodness of God willing to applie it selfe vnto our infirmities would chuse those two signes, notes and markes notable, to signifie his body and bloud, namely, bread and wine, being two substances common to all nations, is that an occasion to imagine a carnall transubstantiation, as if without the same God were not able inough to figure and represent really and sacramentally life to be giuen vnto vs, yea euerlasting life by the communion of the holy bread and wine consecrated, figures and signes of his
body

body and bloud. Iesus Christ spake these words: *That the bread was his body and the wine his bloud*, he said also, *That hee is the lining bread, that he is the breade of life, that hee is the lining breade which came downe from heauen*, he saith also, *that hee that eateth of this breade shall liue for euer*. Is this to bring in that by this word (*is*) Iesus Christ is turned & transubstantiated into bread, and is no more Christ, but an accident without substance. O detestable heresie: O Massalians haue ye no more reason to interpret carnally these words, (*this is my body*) to change the bread into his body, then when he affirmeth that he is the bread, to change him into bread, considering that it is written, that the partaking of this bread giueth life euerlasting, Iesus Christ said, *Hoc est corpus meum*. He saith also: *Hic est panis qui de cælo descendit*. In both these places is there not this word (*is*) bestowed? Must we therefore bring in a witchcraft of trāsubstantiatiō, in place of sound interpretation.

Marth. 6.
Marke. 14.
Iohn. 5.

Iohn. 6.
Marth. 26.
Iohn. 6.

terpreting of the scriptures, by a likeness or familiar comparison of breade with Iesus Christ, causing vs to vnderstand that by him life euerlasting is giuen vnto vs? And by him our spirituall nourishment is giuen vs like as by the bread we haue our bodily foode. How so euer it be, we must alwaies haue recourse vnto the true inierpretation of Iesus Christ, the true Lawgiuer, and author of the holy sacrament, who putting forth his institution said in the first place that he was the bread of life, then after that this bread is his flesh and his body, which must be giuen for the health of the world. He said that his flesh is true food and his bloud the true drinke, he saith, that hee that eateth his flesh and drinketh his bloud, shall abide in him. How doth he interpret this eating? Iesus Christ doth interpret it himselfe by these words: *He that commeth vnto mee shall neuer hunger, hee that beleeneth in me shall neuer thirst*, Is not this the true eating and the true drinking neuer to haue

Iohn.6

haue hunger, and neuer to haue thirst. Behoueth it to get faith, which consisteth in spirit: behoueth it to addresse our selues vnto Iesus Christ our heauēly bread, our spirituall drinke, to fill vs for euer, to quench euerlastingly our thirst of sinne, to runne into a witchcraft of transubstantiation, and to forge an accident without a substance. Wherefore (O Massalians) haue yee inuented another interpretation, then that of Iesus Christ, who witnesseth that the flesh profiteth nothing, but the spirit quickneth, and that his words are not carnall but spirituall, giuing spirit and life by faith and hope that he is the sauiour of the world, incarnat, dead and crucified to giue vs eternall life, and after rose againe, ascended into heaven, and sitteth on the right hand of God his Father, abiding an euerlasting Priest propiciator, mediator and redeemer.

Let vs returne againe to this terme (*is*) which tormenteth the braines of the Masse sayers so sore, to imagine a transubstanti-

Yohn. 15.

John. 14

Matth. 5.

Genes. 28.

substantiation. If Iesus Christ hath said that he is the true vine, that God his Father is a husbandman, and we are the branches. Is this to bring in this terme (*is*) a witchcraft of changing God into a Husbandman, Iesus Christ into a vine and vs into vine branches? If Iesus Christ is said to be the vnspotted lambe that blotteth out the sins of the world: is this to bring in a transubstantiation? If Iesus Christ hath said that he is the doore of the sheepe-folde, by the which we must enter to saluation, and that hee is the Shepheard and we the sheepe, must we therefore ratch these places of the holy scripture so farre, that necessarily we must belecue a transubstantiation: for as much as this terme (*is*) is there? When Iesus Christ admonished his Disciples, saying to them, that they were the salt of the earth, did hee change and transubstantiate them into pillors of salt as he did the wife of Lot? If Iesus Chrriſt hath said by his Apostles that we are the temple of God where

in

in the holy Ghost doth dwell: Is this
to imagine that we are transubstantia-
ted into a peece of stone? If the Apo-
stle haue said that Christ is the rocke
out of the which did come the living
water to wash vs cleane from our sins:
is this craftily to deuise a changing of
Iesus Christ into a rocke or materiall
stone? If the Apostles haue witnessed
that we are the body of Christ: Is this
to bring in that we are vanished away,
and are no more men, but changed
into an accident without a sub-
stance?

1. Cor. 3.

2. Cor. 6.

1. Cor. 10.

1. Cor. 12.

I foresee well (O Massesayers) more
than hardened, that you wil object, that
in all these places before alleaged wher-
in this word (*is*) is found, that no men-
tion is made of sacramentes, which
must be deeply considered, for asmuch,
as they be holy misteries ordeyned of
God, which also is true. And also this
word (*is*) is not onely found in the ho-
ly scriptures before noted, but also
when there was speaking of the holy
sacraments

Genes. 17.

Exod. 12. 13.

Genes. 17.
 Numb. 10.
 Psal. 68. 94.
 Matthe. 21.
 Iohn. 2.

sacraments ordeyned before of God, vnto the people of Israell, was it not written that circumcision is the band and couenant of God. In the other holy sacrament of the communion of the Paschall lambe, is it not sayd that the Lambe is the Pasleouer or passage? Is this to bring in a witchcraft of transubstantiation. Will you not confesse (O Massalians and changers of substances) that in these places of holy scriptures, speaking of the sacraments, this word (*is*) cannot otherwise be expounded but to signifie: and that 'circumcision was the signe and marke of the band and couenant contracted betweene God and *Abraham*, that the Pascall lambe was also the signe of the holy passage: for remembrance of their deliuerance from Egypt. The Arke of the couenant for another sacrament, whereof it is written that it is the true power of the Lord. Is this to say that it was transubstantiated into the maiesty of God. It beho- ueth to interpret the holy scripture with discession

discreffion and humility, without sophistrie and witchcraft to vnderstand soundly the true meaning of words, and not to abide in the letter that killeth: but to receiue the word of God in spirit that quickneth. If then the holy Arke be named the Lord, and called God, for that in it he exercised his might, & shewed his wonders and misteries, to draw the people of Israell by an outward signe to remember God, and to feare and obey him, Also if Iesus Christ is called the bread that came from heauen, the bread of life, that the bread broken is his body, and the wine is his blood, that the cup is the new Testament, that by these outward signes of bread and wine, he might cause vs to vnderstand our life and nourishment of saluation to stay onely vpon Iesus Christ, and that by his death and bloodshedding we are so assured of euerlasting life, as the bread and wine are nourishment for the body, and that it pleased him to ordeine these holy signes to serue vs for sacraments

ments for the triall and confirmation
our faith: is this an occasion to play the
Capharnaits or the Nicodemianes
doubt of the power of God, how is
possible to eate the body and drinke the
bloud of Iesus Christ? How is it possi-
ble to be regenerate and borne againe
Then seeing wee haue a promise giuen
vnto vs by the word of God, wherefore
(O Massalians) haue ye imagined a car-
nall transubstantiation, mistrusting the
incomprehensible power of God, ought
it not to suffice you to beleeue simply
that the body & bloud of Iesus Christ is
offred vnto vs really & sacramentally to
communicate for our nourishment, and
to giue vs euerlasting life by the bread
and wine consecrated with giuing of
thanks, the bread being truly his bo-
dy: and the wine his bloud, which
ought to be receiued worthily by faith,
and in purenes of conscience, as holy
signes and markes of the godly badge,
without enquiring euer subtilly the
meanes, otherwise then Iesus Christ hath

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interpreted (saying) the flesh profiteth nothing, it is the spirit that quickneth, and that his words were spirit and life, Ought we to doubt that God hath not the power to make vs partakers of the body and blood of Iesus Christ, by the holy signes of bread and wine consecrated, the bread neuertheless remaining bread, and the wine, wine. If it were otherwise, this should not be called a sacrament but a miracle, as when Iesus Christ, turned the water into wine, that he vsed a miracle of transubstantiation, changing water into wine. But he did not then ordeine a sacrament as he did of the communion of his body & blood by the holy figures of bread and wine. Was it not as easie for God to make the wine to bee changed into blood, or the bread into flesh, as for *Moses* & *Aarō* to change the water of the river into blood to approue the hardnes of *Pharaoh*, or when the cloudes were turned into the flesh of Quails, which rained vpon the people of Israell, alwaies God did not ordeine

ordeine these miracles to serue for ordinarie sacraments, but would apply himselfe to our infirmitie, giuing vnto vs signes, holy and not transubstantiated which are neither vaine nor fantasies, but are outward signes, which wee can see, touch, eate & taste, abiding in their substance, and neuerthelesse representing sacramentally, that which is comprised and signified by them, wherein our triall of faith doth stand, to declare vs by a sacramentall worke to be of the number of them that are regenerated & nourished by the holy sacraments of baptisme and of the supper. If it be lawfull to make comparisons of the 2. holy sacraments of Baptisme and of the Supper, notwithstanding that there is difference betweene regeneration, which doth not reiterate (for it sufficeth once to be regenerate and borne againe.) But the nourishment must be often done againe, according to the order of nature, and other differences largely described by the holy Apostles and ministers

A comparison
of the two ho-
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sters of the word of God. Yet the same
end, the same God, the same Iesus
Christ is shewed & declared as well in
baptisme, as in the supper. By the blood
of Iesus Christ we be regenerate and by
the same blood nourished. By the blood
of Iesus Christ we are renewed, set, and
graffed, and by the same blood we are
kept and preserved from hunger and
thirst for euermore. By the blood of Ie-
sus Christ we are spoyled from the olde
corrupt skinne, and clad with his body,
of the selfe same also we haue our nou-
rishment and euerlasting life. By the
blood of Iesus Christ we haue accessse
into the kingdome of heauen. And by
the same blood we haue the fruition of
the kingdome, for vnto the same pur-
pose the holy Apostle witnesseth, wee
are all baptised by the vertue of one ho-
ly spirit, and we haue all drunke of one
spirituall drinke giuen vnto vs by Iesus
Christ. Be not these comparisons taken
out of the holy scripture, to iustifie that
Iesus Christ is the onely end, vnto the
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Against the
Massilians.

which tendeth as well Baptisme as the holy Supper. It followeth then that the signes of the sacramentall water for baptisme, and bread and wine for the supper of Iesus Christ, are holy signes, earnest, gages, paunes, markes, seales and sacraments, instituted of God for prooffe and assurance of our faith. Well, then (O Massilians) seeing yee haue inuented a witchcraft of transubstantiaion for the sacrament of the Supper, why haue yee not also subtelly deuised the same witchcraft in the sacramēt of baptisme? why haue yee not ordeyned the sacramental water after that it is by you coniured and bewitched with salt to driue away Diuels, to be changed into the blood of Iesus Christ, the water to bee no more water, but accident without substance, as yee haue imagined of the bread and wine? What difference can you shew, but Sophistries, Sophismes, and Masse subtelties. If yee continue your heresie by this word (*is*) it is also found in the water of Baptisme, which

which is called renewing and regeneration, the same is also named the holy Ghost, and the garment with which, & by which, we are clothed, renewed and borne again in the blood of Iesus Christ. Then seeing (O Massalians) that you confesse that yee cannot finde a second Berengarie to make a decree of recantation to the end to enlarge your witchcraft of transubstantiation, vnto the holy water of Baptisme, and by the same meane to change your spetell and salt water, your oyle, your creames, your salt water & other drugs, wherwith you haue corrupted the holy sacrament of Baptisme. Wherefore then are yee so hardened and waxt old in your *Pompilian* Religion, that you would plucke Iesus Christ from the right hand of God, to make him to descende in body and blood by your whispering witchcraft, (as *Iupiter Elicius* did) before the day appointed of his second comming ? I can bring you in the similitude of the Sunne, called by some Apostles the Sun

Luk. 1.

Malach. 4.

A comparison

of the Sunne

with Iesus

Christ.

The which S.
In fine the
 Martyr vied in
 his treatise of
 the exposition
 of Iacob, cap. 2.

of Righteousnesse Iesus Christ, because that light commeth from heaven by the great and bright starre. And euen so the spirituall light is giuen vnto vs by Iesus Christ, who hath restored vs to light, out of the night and darknesse of sinne,

Well then (O yee Capharnaites, carnall and grosse) vnderstand now a comparison sufficient inough to shewe you the infinite power of God to bee much more perfect then your abominable intention of transubstantiation? Do yee not acknowledge if you haue not your eyes blinded and holden in depth of the darknesse of frowardnesse, that the Sunne doth giue vnto vs his light, his beames, his force, his heat & strength, And yet the body it selfe of the Sunne doth rest and abide in heauen? Do not ye say ordinarily in your common language, when the windowe of the house towards the sunne is open, that the sunne com meth into the house? Yet the sunne remaineth alwaies in heauen? Be
 houeth

houeth it to snatch and catch the body of the sunne, causing it to come downe and to transubstantiate in this earthly place before it can giue his heate, his beames, his light, and nourishment to plants, hearbes, trees, and earthly creatures? Are yee so brutish (O Capharnaites) that yee will not confesse the true sonne of righteousnes Iesus Christ, to haue much more power then this starre of the sunne, create and mortall? If then the mortall creature, haue this power to giue vs the vertue and strength of his body, by his beames, by his light, and by his heate sent downe into the earth really, and effectuously, the body notwithstanding abiding in heauen. It be-
houeth to beleue that God the euerlasting creator hath much more power to giue vs the true sonne of rightuousnesse Iesus Christ, to giue vs his force & vertue of his body and bloud, shed for vs, by the beames, light and heate of his holy spirit, without cōstraining him by your witchcraft to be plucked from

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the right hand of God, & to be drawn out of heauen by your transubstantiatiō into earth. Wherefore hath not Iesus Christ this power to giue vs his light, and to offer to vs his body & his bloud, to enter within vs, if by faith and pure conscience we will receiue him by the vertue of his holy spirit, euen as well & better then the sonne entreth into our houses by his might and power, without drawing it out of heauen to change the substance thereof? The sonne is one onely body created abiding in heauen, the cause of the growing of plants, trees & hearbes, which giueth nourishment by force and heate vnto all things liuing vpon the earth, and in one and the same moment hath power to quicken, heate & nourish an infinite number of plants, trees, hearbes and earthly creatures, without seperating, diuiding or plucking his body from heauen to transubstantiate it. The body also of Iesus Christ which he hath caried into heauen, and set at the right hand of God, hath it not

not more force, more vertue, and more strength to regenerate vs, to feed and nourish vs, to giue his vertue, his light and his beames, to inspire, quickē, sustaine, lighten, and in a moment make vs through faith partakers of his body and blood: to make vs members of his members, knit together in him, and by him, by his true promise contained vnder the bages and holy signes, left vnto vs till that the second comming of his humanitie bee scene vpon the earth. Wherefore (O Masselayers) haue ye inuented this witchcraft of transubstantiation, to blaspheme against God, to lessen his power and lesse to esteeme his power and vertue, then the vertue of the sunne his creature? wherefore will yee pluck the body of Iesus Christ from heauen before the time appointed, to change his substance into your little round hosts, vnleauened and printed full of pictures which you cause to bee worshipped, seeing that Christ as God, doth aide his church everlastingly, and

Iesus Christ as
God aideth all.

hath power to regenerate feed and nourish vs, yea with euerlasting life & food by his promise witnessed and assured by his holy sacraments of Baptisme, and of his holy supper. For other comparisons (O Malesayers, familiar & homely) consider how the earthly and mortall princes are esteemed, reuerenced and honoured for the sacred signes ordeined by them. I will onely set forth vnto you two, that is to say, Waxe & Metalles, of the one is made the seale of the prince, wherewith is sealed graces, pardons and forgiuenesses, the letters & priuiledges, grāted by the prince. He that counterfeiteth this seale, is hee not punished for treason, euen as if hee had hurt the very person of the prince? Doth not this seale represent the very person of the prince, as if hee himselfe werethere present? yet the waxe notwithstanding that it is called the seale of the prince, is not therefore transubstantiate, but remaineth still waxe, yet after that it hath receiued the reuerend
print

print of the Prince it is no more called
waxe but the princes seale.

The metalles of gold and siluer mar-
ked for the coyne of the prince to serue
for money, although they be no more
golde nor siluer, but haue changed their
names at the will of the prince, be it in-
to the name of ducate, crowne, shillings,
pence or other names, do they leaue to
be metalles, and the same substance they
were before? this onely difference there
is, they are appointed and stamped with
the print of the prince, which doth real-
ly represent him, in such sort, that hee
that clippeth & counterfeiteth this mo-
ney, is punished as for the crime of trea-
son, and as he had hurt the proper per-
son of the prince: By much better rea-
son the bread and wine consecrated and
marked to be sacraments of the body
and bloud of Iesus Christ, do really re-
present him, & not in painting. Where-
fore he that vseth it vnworthily shall
haue euerlasting damnation as a traytor
to the maiesty of God. If ye (O Massa-
lians)

I. Cor. II.

lians) Nicolaitains & transubstātiators, are not sufficiently satisfied with the interpretation of Iesus Christ and his Apostles, ne yet with similitudes and familiar comparisons to bring you to the true way and certaine forme ordeyned of God for the celebration of his holy sacraments in abolishing of your Masse *Pompilian* Idolatries casting away also your abominable witchcraft of trāsubstantiation, at the least, yet will ye giue no credit vnto the interpretation of the ancient doctors of the church. Heare then that which *S. Augustine* doth recite against *Adamantine*, euen as the bloud in many places of the holy scriptures is called the water & the rock Christ, So is the bread called the body of Iesus Christ, the which three places must be expounded to be figures and signes. When that faith the same doctor, Iesus Christ spake these words, *Hoc est corpus meum*. This is my body, and gaue them bread. Hee gaue them the signe of his body, for he thought otherwise that it was a thing vnlawfull,

August. cap. 12.
authorities of
the ancient
doctors.

The exposition
of saint *Augu-
stine*.

*Lib. de doctri.
christi. & in pre-
fati. Plal. 3.*

vnlawfull, & too vncurteous, to deuour
 the flesh & body of Iesus Christ, if there
 were not a figure there, namely, the
 bread to put vs in minde of the flesh and
 body of Iesus Christ to haue beene offe-
 red vp, for our life, and cuerlasting
 foode. Moreover the same doctour
 vseth this interpretation, the visible
 sacrament is the Testament, that is
 to say, the holy signe of the inui-
 sible sacrifice. The like interpretations
 are described by *Tertullia* against *Mar-*
cion the heretike: wherefore then O
 Massalians haue yee not followed the
 holy doctors of the Church, which
 would not blaspheme against God by a
 witchcraft of transubstantiation? but
 haue freely acknowledged the sacra-
 ment to be a signe or holy visible figure
 signifying in spirit & by faith the which
 is inuisible? wherefore prepare yee the
 mouth & the belly to deuoure the flesh
 of Christ corporally? why do yee not
 offer your soules by liuely faith wor-
 thily to eate Iesus Christ? why did you
 not

lib. 10. de candelis
cap. 5. sacrificium
de consecr. di-
stinct. 2.

Tertul. lib. 1. c.
3. 4.

Et quid paras
dentem & ven-
erem crede &
manducabis e.
Et quid de con-
secratione.
distinct. 2.
August. in li. de
remedi.

peniten. & in
Iohn. tract.
25. cap. 6.
S. Hieron. in
epist. ad Eph.

Ca. dupliciter ea-
dem distinct.

Saint. Gelase.
against Eutych-
ius & Nestorius

S. Ambrose in
his booke of sa-
craments. cap.
11.

Origen in Leu.
homil. 7.

not interpret the eating of the body of
Iesus Christ by the notable distinction
of the holy Doctor *Ierome*, saying the
flesh of Iesus Christ is vnderstanded
fleshly when there is mention made of
the shedding of blood, and crucifying
of the body of Iesus Christ for our salua-
tion: But spiritually when it is sayd,
that the flesh is the true meate which
must be eaten. For another holy doctor
I will alledge *Gelase* Bishop of Rome,
who disputing against the heretikes
Eutichians and Nestoriens, doth affirme
that the bread and wine consecrated &
made sacraments, do not leaue in sub-
stance still to be bread & wine, but are fi-
gures and signes of the body and blood
of Iesus Christ by the misterie of the sa-
crament. Will yee haue more large wit-
nesses of S. *Ambrose* who vpon the E-
pistle to the *Corinthians* hath expound-
ed eating and drinking the bread and
the wine, to signifie the fleshe and the
blood of Iesus Christ, offered for vs?
Origen also in his homilies hath expoun-
ded

ded the sacraments to be figures, which must be examined spiritually and not carnally, for this faith faith he that the letter killeth, if it be not vnderstood spiritually when it is written to eate the fleshe of Christ. Wherefore Saint *Crysostome* warneth to honour this sacrament in offering the soule vnto God, for which Christ was crucified and that by this holy sacrament of breade and wine, is signified vnto vs the likenesse of the body and bloud of Iesus Christ. To make an end, it behoueth to be ruled by the holy interpretatiō of our doctor Iesus Christ and of his Apostles, to honor & reuerence his holy sacraments ordeined of him for outward signes, to lift vppe our mindes to heauen, to take that which is represented by the signes, not to esteeme them as vaine paintings, or fantasies, but worthely to receiue them in liuely faith by the vertue of the holy Ghost, to the end to be fed and nourished with heavenly bread in the health of our soules, to come to life
euer-

S. *Crys.* in *1. cor.*
3^o. cap. 15. com. 1
Psal. 22.

lasting. Let vs then be assured in Iesus Christ as members of his body: Let vs all come into vnity to communicate one on'y bread, & to drinke one only wine made of many graines knit together, to the end that wee may say with the holy Apostle, all we the faithfull are the body of Iesus Christ, saued and redeemed by his body crucified & blood shed for vs. Thus dwelling and abiding by faith in Iesus Christ, eating him, & drinking his blood. Let vs beleue surely that hee was crucified, dead, and risen againe, & his body ascended into heauen, sitting on the right hand of God in a certaine place vntill that he returne with his humanitie as he went vp: Neuerthelesse his power & diuinity are distributed vnto vs & spread ouer all the earth in all places, specially in the holy sacraments, which he hath left vnto vs for gages, & outward triall of our faith, for a remembrance of the death and passion of our Sauour Iesus *Christ.*

How

How to receiue rightly

*the Sacrament of the
Lords Supper.*



Or as much as by the opinion of transubstantiation and consubstantiation in the sacrament, the one holden by the followers of the church of

Rome, the other by those which followe the opinion of *Luther*, the truth of the manhood of the sonne of God contrary to the truth of the worde of God, & the best ancient writers is apparantly and plainly denied; though in words & tongue they both do seeme to cōfesse it, yet must it needs follow vpon both these opinions, that the truth of his humanitie is cleane taken away, and a new imagined humaine body in steede of a true naturall body giuen vnto him, euen such a body as is inuisible which cannot be felt nor touched, which holdeth and occupieth

How

occupieth no certaine place, but is in
 places at once, infinite, incomprehen-
 ble and not distinguished nor differ-
 in naturall qualities from the diuinitie
 all which is contrary to the instructi-
 and plaine truth of holy scripture, by
 which all christiā men are taught to be-
 leue, that all true properties and qua-
 lities of an humane reall and natu-
 rall body are vchangeable remaining
 and being in the person of our Sauour
 Christ of whose reall naturall human
 body, holy scripture thus affirmeth, that
 by the power of his diuinitie, dwelling
 in the same body, it is ascended and
 seated in the heauens, at the right hand
 of God, of whom it is thus affirmed by
 liuely voice from heauen in the first of
 the *Acts*, *This Iesus which is taken vp from*
you into heauen, shall so come as you haue
seene him go into heauen. In the which
 place the Apostle Saint Peter affirmeth
 in the 3. of the *Acts* he must haue conti-
 nuall permanence and abiding and be
 contained according to the proper and
 true

Acts. 1.

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true nature of his humane flesh, vntill
his comming againe to iudgment, say-
ing: *And he shall send Iesus Christ, which
before was preached vnto you, whom the
beaueus must containe, vntill the time that
all things be restored which God had spoken
by the mouth of all his holy Prophets since
the world begā.* So that in his humane re-
all naturall flesh, he is not nor shall not
be on earth naturally or supernaturally,
vntill his said comming to iudgment
which doctrine notwithstanding it is
assured and most true according to the
instruction of holy scripture, that his
diuinity is vnseparable from his huma-
nity, and his humanity from his diui-
nity, his diuinity extending it selfe to
all places both in heauen and earth,
being euerlasting, infinite, incompre-
hensible, comprehending and contay-
ning all things by his diuine power &
maiesty, and his humanity being con-
teyned seated and resting locally in
the heauens, the fulnes of the God-head
dwelleth in the same, not being so con-
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reyned of it, but that it filleth the same and all other places also; The incomprehensiblenesse of which vnseparable coniunction, of the diuinity and humanity of our Sauour: *Being perfect God and perfect man, of a reasonable soule and humane flesh subsisting*: no earthly similitude may fitlier serue to expresse then the most shining and glorious body of the Sun, the body wherof God hath locally set in the firmament, to giue light vnto the world, and to cherish, comfort and nourish all things therein, with his heate; for as the light & heate remaine by the diuine ordinance of God vnseparably ioyned to the body of the Sun, which by the true power of God is placed and fixed in the firmament, and yet with his light and heate filleth all the world; so remaineth the diuinity of the Sonne of God vnseparably ioyned to the humanitie, locally placed and seated in the heavens, by which coniunctiō he is not letted from spreading, extending and filling all other places

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places also, who in his diuine essence,
power and great maiesty, filleth and
worketh all in all things, according to
the true and plaine doctrine of holy
scripture, & yet the humāity according
to the proper & vnchāgeable nature of
the same, remaineth vndoubtedly sea-
red, and being but in one place at once,
being circumscribable, locall & dwel-
ling in heauen, *from whence he shall come*
in most triumphant and glorious ma-
ner, *so iudge both the quick & the dead:*
retaining & keeping still the essentiall
properties of his true, real, naturall bo-
dy, bloding and occupying but one
place at once, his diuinitie ouersprea-
ding and enlarging it selfe, to all pla-
ces, according to the excellent power,
maiesty and essentiall properties of the
same. Which sweete and comfortable
doctrine, and vndoubted article of our
faith, the doctrine and opinion of tran-
substantiation and consubstantiation,
do flatly and plainly impugne and o-
uerthrow, as before hath beene shew-

ed, by which doctrine also of transubstantiation, the truth of the blessed Sacrament, is in plaine truth denied, what colours, pretences, shiftes or shewes so euer be made to the contrary: for how can there bee a sacrament of Christs precious body and blood, when as by the doctrine of the church of Rome the elements of bread and wine (which by the power of the word of God are made a holy sacrament) are taken away & changed into the reall naturall flesh and blood of Christ, and after which change nothing but the very substance of Christ remaineth, and hee is really, carnally & corporally present: which if it be so true as they would haue it, & as they with fire & sword would force euery one to beleeue, then must Christs reall, naturall carnall body be a sacrament of his body, and not the elements, which by their doctrine haue no essence or being at all, but by the power of the word are transubstantiated into the carnall body of Christ, or else there
remaineth

remaineth no Sacrament at all, which for shame I thinke they will not affirme for the vndoubted truth is, that the substance it selfe of Christs body and the Sacrament of the substance, which are the elementes beeing distinct seuerall things, cannot so be changed or giue place the one to the other, that one selfe same thing should be both: seeing the true nature and property of a Sacrament is according to the doctrine of holy scripture, to declare, offer & giue to all the faithfull and true beleeuers, that receiue the same with a liuely faith, another thing then that it selfe is both in shew and substance, or else it should nor cannot be properly a Sacrament: for a Sacrament, as the diuines doted it: *Is a visible signe, substance and pledge of inuisible grace* giuen to all thē that receiue the substance of the elements by which they are and shall be made partakers of the inuisible grace, offered & giue to al thē that through the working of the holy Gghost haue a true faith to

What a Sacrament is.

receiue the same inuisible grace by the elements, as the sacrament of circumcision, and the passeouer in time of the lawe did declare, giue, testifie and assure vnto all the children of *Abraham* the beleeuing Iewes, the mercifull promise of God, that God was, is, and would be their God, their redeemer and deliuerer, from sinne and Satans power for euer : of which their captiuitie vnder sinne and Satan, their thraldome in Egypt, from whence they were diluiered, was a figure. The Sacrament also of Baptisme & the Lords Supper, do declare, giue, testifie, seale vp and assure through the vnspeakeable working of the holy Ghost, vnto all the true beleeuers, in Christ, their full and perfect deliuerance from sinne and Satans power, their participation, and fruition of perfect holinesse in Iesus Christ, and in the end the reward of euerlasting life, purchased, giuen & bestowed by his meanes and for his sake, who paid the price of their redemption,

on: of all which the true beleeuers are made partakers in the instance of receiuing the outward elements in Baptisme & the Lords Supper, through the working of the holy Ghost in them, and vnfaigned, stedfast & true faith. It belongeth not therfore to any sacrament, or to the Sacrament of the Lords Supper, by the doctrine of Gods word, that the elements should bee changed into the very and naturall substance of that whereof it is a sacrament, either by transubstantiation or consubstantiatiō, for that were to fetch Christ againe frō aboue, and giue him a reall, naturall or supernaturall corporall presence here vpon earth, and so to make him be in all places at once, contrary to the true nature of his true humane body, and contrary to the doctrine of holy scripture, which teacheth not any presence of Christ on earth againe in his humane flesh, vntil the time appointed before remembred, but plainly sheweth the contrary: declaring further, that

as many as come to this sacrament and communion of the precious body and bloud of Christ with a true and liuely faith, fruitfull in true repentance and in a vertuous and godly life, the holy Ghost worketh in them a lifting vp of their hearts and mindes into heauen, where Christ sitteth at the right hand of God. and there through the operation of the same Spirit in the instance of receiuing the sacramēt, they receiue, apprehend and feede vpon, in a true, vnfaigned and liuely faith, the true reall and naturall body of Iesus Christ the sonne of God, whereby their bodies and soules are preserved, nourished and strengthened, to the attainment of euerlasting life. by his changing & purging all their corruptions and vncleanes, and by his distributing and vniting vnto euery of them the true properties and excellent graces of his naturall holy body, as his wisdom, righteousness, sanctification and redemption, all which is as truly made theirs by and through

through his gracious imputation, as if they and euery of them had in their owne proper nature, attained vnto, and fulfilled the same, of which excellent graces, the fruit and reward shal follow of glorification and life eternall.

Of all which benefites this sacrament The vse of the Sacrament. and the sacrament of Baptisme are appointed vnto the faithfull to be as tables and glasses, wherein they may plainely see and behold all the great mercies of God towards wretched and miserable sinners plainly drawen and figured, that whereas the word doth as a liuely trumpet sound out his gracious goodnesse to the eares of the faithfull, these sacraments do serue as instrumētts and conduits to conuey it to the eies, taste, feeling and comfort of all the senses: so that when their bodies are made partakers of the sacrament and outward elements, their soules in the same instāt (through the mightie working of the holy Ghost) are fed by the instrument of true and liuely faith, with the most

most holy, real, natural body & bloud
of Christ: through the liuely power also
of which holy spirit they are moued &
stirred vp to giue continuall praise, ho-
nour and thanks for these his bounti-
full mercies, & rich treasures bestowed
vpon them: For in this sacrament and
communion of the body and bloud of
Christ there is shewed, declared and gi-
uen vnto all and euery of the faithfull,
the death and sufferings of Christ, the
participation they haue with him, and
all the benefites which they receiue by
his passion, whereof they are put in
minde in this sacrament by foure Simi-
litudes. First, by breaking and recei-
uing of the bread. Secondly, by pow-
ring foorth and drinking of the wine.
Thirdly, by the nourishment which
their bodies receiue by these elements,
by the vniety of many cornes whereof
the substance of the bread, and the vni-
ty of many grapes whereof the sub-
stance of the wine is made. Fourthly,
by the conuersion that these elements
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Fourthly,
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haue into the substance of the recei-
uers.

By the breaking and receiuing of the
bread, and by the powring foorth, and
drinking of the wine, the faithfull are
put in minde of the death, passion and
sufferings of Christ, whose body was
broken both before & on the Crosse, &
his blood drawne forth & shed, not for
any cause of his owne, but for remissi-
on of their sins, which is giuen and they
receiue by his passion, for ; by the nou-
rishment which the bodies of the faith-
full haue, of these elements they are
put in minde, that as these elements do
in the vsing and receiuing of them
nourish their bodies, and comfort
& sustaine their naturall flesh & blood,
being the outward man, so the body
and blood of Christ apprehended and
receiued through the working of the
holy ghost by the instrumēt of the true
and liuely faith of the receiuers, who
through the operation of the same spi-
rit, do by their faith apprehend and
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feede vpon the true, reall and naturall
body of Iesus Christ, the sonne of God,
which feedeth & nourisheth their bo-
dies and soules, vnto life euerlasting,
by his distributing vnto euery of them
according to his gracious imputation,
the true, reall and naturall properties
of his vndefiled body and bloud, as his
wisdome, righteousness, sanctification,
and redemption, his holinesse, innocen-
cie, his perfect and full satisfaction of
the lawe of God, his incorruption both
in will and nature, his suffering and sa-
tisfaction of the wrath and iustice of
God, due vnto vs miserable sinners, his
victorie against sinne, death, the diuell
and hell, his glorification and eternall
happinesse, of all which euery of the
faithfull are, and shall be as verily made
partakers by receiuing this heauenly
foode the bread of life, the body and
bloud of Christ, as if they in their
owne persons had wrought, suffered &
fulfilled whatsoever Christ suffered for
them, and were in full possession of the

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reward, whereof Christ is in possession,
and hath prepared and purchased it al-
so for them: the certainty and assured-
nesse whereof is approued vnto euery
of their hearts and soules by the sted-
fast, sure and vndoubted promises of
the word of God, deliuered by Christs
owne mouth in the 6. of *Iohn*, *I am the Iohn. 6.*
living bread which came downe from hea-
uen, if any man eate of this bread hee shall
live for ever, and the bread which I giue,
is my flesh, which I will giue for the life of
the world: verilie, verilie, I say vnto you, ex-
cept you eate the flesh of the sonne of man,
and drinke his blood, you haue no life in you,
whosoener eateth my flesh and drinketh my
blood hath eternall life and I will raise him
up at the last day: For my flesh is meate
indeede, and my blood is drinke indeed. I
am the bread of life; this is the bread which
cometh downe from heauen, that he that eu-
er eateth of it shoulde not die; he that eateth of this
bread shall live for ever, and he that eateth
me, euen he shall live by me, he that eateth
my flesh, and drinketh my blood, dwelleth
in

in me and I in him: I am the bread of life
 he that commeth vnto me shall not hunger
 and he that beleeueth in me shall not thurst
 and this is the will of him that sent me, that
 euery one which seeth the sonne and beleeueth
 in him should haue everlasting life, and
 I will raise him vp at the last day: Verily
 verily, say vnto you, hee that beleeueth in
 me hath everlasting life, hee that beleeueth
 in me though he were dead yet shall he liue
 and who soeuer liueth and beleeueth in me,
 shall neuer die.

By this and many other sweete and
 comfortable promises of our Saviour in
 his word it appeareth plainly, that life
 is promised to all the faithfull and true
 beleeuers: And seeing by our Saviours
 owne words, none can be partakers of
 this life but such as truly eate his flesh
 & drink his blood, it must needs follow
 that truly to beleeue in Christ, is true-
 ly to eate his flesh & drinke his blood,
 and that without true faith it is impos-
 sible to be partaker of the true, reall &
 naturall flesh and blood of Christ.

rightly

bread of life,
all not hunger,
shall not thirst:
as sent me, that
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Christ, is true
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To

the Sacrament.

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To bee partaker also of the flesh of
Christ, is not carnally to apprehend &
feede vpon his materiall, naturall sub-
stance, for in that sense our Saviour saith,
his flesh profiteth nothing: But to be par-
taker of the spirituall graces of his true
naturall flesh in receiuing his precious
body and blood, by a true faith, as be-
fore, which is the very precious foode
whereby the soule liueth, and is sustai-
ned to life euerlasting, and is apprehen-
ded onely by faith, whereby also Christ
is said truely to dwell in vs, and we in
him: and therefore all the wicked and
vnbeleeuers which come vnto the cō-
munion of the body & blood of Christ,
are refusers, mockers and despisers of
his body and blood, and by receiuing
the sacrament vnworthily, doe most
worthely eate and drinke their owne
damnatiō, seeing by their lacke of true
faith and beleefe, they refuse, mocke &
despise, yea and violently thrust away
from them so precious a treasure as the
body and blood of Christs is, and come
no,

not with reuerence to receiue and feed
vpon the same by a true & liuely faith,
as all the beleeuers do, who without
great reuerence and dread, with ac-
knowledgment of their owne vnwor-
thinesse, dare not presume to come to
this holy table of the Lord, and com-
munion of the body & bloud of Christ;
hauing also a true faith working by
charitie, fruitfull in true repentance and
in a vertuous godly life, which they
haue receiued and do acknowledge to
be of the free gift of God through the
vnspeakable working of the holy
Ghost, the same true faith in euery of
their hearts; by which euery of them
doth in their minde and soule partake
and feed vpon the true, reall and natu-
rall body & bloud of Christ seated in
the heauens at the right hand of God,
whither through the worke of the holy
Ghost, and by their true faith they are
lifted vp in the very instāce of receiuing
these sacramental elements, according
to Christ our Sauours owne institutio
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in remembrance of his death and passi-
on: For which cause euery one is com-
manded to trie and examine himselfe
whether he haue this gift of true faith;
which is required to be the instrumēt &
meane to be made a true partaker of
this precious body and blood: and by
the body and blood of the spirituall
graces of the same, whether he be in true
charitie and in the way of true repen-
tance, and of a vertuous and godly life,
before he eate of this bread, and drinke
of this cuppe, lest eating & drinking of
this holy sacramēt vnworthily, because
he commeth without true faith, fruit-
full in the effects aforesaid, he put
from himselfe, and be a mocker, also a
despiser of the precious treasure of
Christs, reall naturall flesh and blood
offered by these sacramentall elements
of bread and wine: and so worthily
plucke vpon himselfe his owne iust
damnation in as much as by lacke of
true faith he hath not receiued but refu-
sed and despised the rich iewel that

was offered whereby Christ would haue dwelt in him and he should haue dwelt in Christ for euer, according to his most mercifull promise made in his word.

By the similitude of vnion of many cornes and many grapes in these sacramental elements, the faithful are put in minde, that as the bread which they receiue and eate in the sacrament was made of many cornes, and by the liquor of water kneaden into dowe, and yet is but one bread: and as the wine was made of the iuice of many grapes, and yet is but one wine: so they that receiue and eate Christs body and drinke his blood by a true and liuely faith, watered with the liquor of godly and true charity, are made one body and one flesh with him, as liuely members, and fruitfull branches of his mysticall body the Church, wich is the whole companie of Gods children which are in heauen and in earth; of which fellowship and mysticall body these

these elements are a sacrament as well as of his naturall body, declaring the perfect cōiunction which all the faithfull of the church militant here on earth, haue with their fellowe members the church triumphant, together with their head Iesus Christ. who all make but one body of Christ, being compact & knit together to him as to their head, according as the Apostle Saint Paul affirmeth in the 10. to the *Corinthians*, cap. 10. *The cup of blessing which we blesse is it not the cōmunion of the bloud of Christ? The bread which we breake, is it not the cōmunion of the body of Christ? For we that are manie are one bread and one bodie, because we all are partakers of one bread.* In the 12. chapter of the same epistle he saith *For as the bodie is one, and hath manie members, and all the members of the bodie which is one, though they bee manie, yet are but one body, euen so is Christ: for by one spirit we be all baptized into one body, whether we be Iewes or Grecians, bond or free, and haue beens all made to drinke into one spi-*

III. Therefore if one member suffer all suffer with it, if one member bee had in honour all the members reioyce with it. Now you are the body of Christ and members for your part.

By which words the Apostle sheweth that all the faithfull both in heaven & in earth make but one myſtical body of Christ, and that the whole Church together make but one Christ, being all in particular the ſeueral members of his ſaid myſtical body, wherof he himſelfe is the head: of which ſumme and ſtedfaſt coniunction, Baptiſme & the Lords ſupper are an effectuall declaration and reſemblance, and perfect ſeales of aſſurance to all the faithfull: for by Baptiſme is declared their new birth into one ſpirit, and by their participation of the body and bloud of Chriſt is manifeſtly, ſhewed, opened, ſealed & aſſured vnto them their newe planting & incorporating into Chriſts body, who being made liuely members of the ſame, they are guided, gouerned and ruled by
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one selfe same spirit of Christ according as the Apostle affirmeth in the 4. chapter of the epistle to the Ephesians, *There is one body and one spirit, euen as you are called in one hope of your vocatiō. There is one Lord, one faith, one Baptisme, one God & father of all, which is aboue all, through all, and in you all.* That we be henceforth no more children, wauering and caried about with euery winde of doctrine by the deceit of men and craftines, whereby they lie in waite to deceiue; but let vs follow the truth in loue, and in all things grow vp vnto him which is the head, that is, Christ, by whom all the body being coupled and knit together by euery ioynt for the furniture thereof, according to the effectuall power which is in the measure of euery part receiueth increase of the body vnto the edifying of it selfe in loue, till we all meete together in the vnity of faith and knowledge of the Sonne of God, vnto a perfect man, and vnto the measure of the age of the fulnes of Christ:

And in Gal. 3. it is thus said: *For ye are all the Sonnes of God by faith in Christ Iesus for all ye that are Baptized into Christ have put on Christ.* By which words the Apostle noteth, that all the whole church are but as one man in Christ Iesus, making but one mysticall body of Christ, whereof the sacraments of Baptisme and the Lords Supper, are a declaration, resemblance, testimony & perfect seale of assurance; so that Christ being now head of his church, and the Church, which is the company of the faithfull, being made one body with him, he nourisheth and feedeeth all and every member of the same, and through the worke & grace of his holy spirit, ioyneth them together by their particular ioints, so that euery part hath his iust proportion of foode, that at length through the vertue receiued & extended from him, as from their head, euery part may grow vp to perfection: in which communion and fellowship of the members
of

of Christ together with their head, great comfort is laide vp to a true Christian soule: For as the Apostle saith, if one member suffer, all suffer with it, and if one member be had in honour, all the members reioyce with it; because that which is comfort and honour to one, is comfort and honour vnto all, in as much as all be made partakers thereof through Christ their head, who by the lace of loue hath vnited and fast ioyned them one with another, and coupled them all to himselfe, through his exceeding charitie, spreading it selfe and ouershadowing them all, that in all good things, as also in their euill afflictions and sorrowes Christ himselfe with all his members do partake and common together, according as by himselfe is affirmed in his word, that whatsoeuer is done to the least & lowest of his members in his said mysticall body, be it good or euill, it is done vnto him, he being the head of that body frō whence euery member draweth his life and feeling

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ling: for how can a man offend the least part of the body, being a liuely and quicke member, and the whole body and head not feele it: and what suffereth the furthest part of the foot, that the whole body and head suffereth not, seeing that it is the head that giueth motion, sense and perfect feeling to all the body & euery member of the same? and what suffereth the furthest, lowest and least part of the foot that the whole body and head suffereth not: and what benefite also can be done vnto any litle part of the foot, in which all the body, and specially the head, taketh not comfort and reioyceth? So then if any one member be feeble and weake in faith, yet the churches faith, which is the company of all the faithfull, ioyned to and with their head is stable, and assured strong: and if the repentance of some one member be suddaine, small and short, yet the repentance and sorrowes of the church ioyned with her head, is plentiful, deepe, large and sufficient

ficient, whereof this short and suddaine
repentant, this poore and little, but yet
truly grieued member hath communi-
on: if the loue and charitie of any one
member be languishing and faint, but
yet true and vnfained, yet the loue of
the church, and spouſe and head of the
church, whereunto that member with
all the reſt is laced and lincked, is infi-
nite, exceeding ſeruent and ſtrong, of
whoſe infinite loue, the weakeſt & fee-
bleſt hath as full partaking & commu-
nion as the ſtrongest, laſtly, if any one
member bee spotted and ſtained, and
defiled with the filthines of ſinne, yet
the head and reſt of the members to
which it is ioyned by a true though ne-
uer ſo little and weake faith, and in
whom it reioyceth through the bond
of true and vnfained loue, though ne-
uer ſo languishing, faint and cold loue,
ſpringing of that weake, and yet true
faith; this head, I ſay, Ieſus Chriſt,
through whom it hath communion
with the reſt of the members, and par-
taketh

taketh of all that the head and the rest
 of the members haue from the head,
 are faire and beautifull : by which faith
 and loue, flowing of the same, through
 the speciall and alone working of the
 holy Ghost, whatsoeuer the head or a-
 ny of the members haue had, haue, or
 shall haue by distributiō of grace from
 the head, is made common to the beau-
 tifying of the weakest, feeblest, the most
 defiled and fowlest member: for so the
 head hath distributed to all the mem-
 bers to helpe one another, that the most
 honest parts doe couer, keepe, and ho-
 nour the lesse honest, according as the
 Apostle affirmeth. To all the true belie-
 uers then that haue true faith, true cha-
 ritie, & true honesty without hypocri-
 sie, though neuer so weake, cold, and
 smal in comparison of others, the faith,
 the charitie, the prayers, the fastings,
 the almes deeds, the vertue, the temper-
 rāce, the patience, the chastitie, the clea-
 nes, the weakenes, the brotherly kind-
 nes, the loue, and whatsoeuer else may
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be named of the benefits and graces of
the head our Saviour Iesus Christ, or
distributed by him, by any speciall
grace, to the beautifying of any the
members, redoundeth to the comfort,
benefitting, and honesting of the least,
and lowest of the faithfull in the mysti-
call body of Christ. For what grace or
benefit can bee in the head, whereof all
the members receiue not comfort, seeing
they are made partakers thereof? To co-
clude, such is the comfort of the least
and lowest of the faithfull in this mysti-
call body of Christ, that no penne nor
tongue in this life, can serue to expresse
it, neither any heart able fully to con-
ceiue it; the full knowledge and feeling
whereof, is laid vp for the life to come,
forasmuch as no heart is strong nor
large enough to conceiue or beare the
ioy thereof in this mortall life. Out of
which mysticall body, being the holie
church of God, the spouse and bodie of
Christ, flesh of his flesh, and bone of his
bones, there is no saluation, forgiuenes
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of sinne, or soules health to bee found, hoped or looked for; and in this bodie whereof Christ is the head, there is no condemnation to any the faithfull and true beleeuers, how greuous soeuer their sinnes seeme vnto them: so that if Satan doe summon any of them, to answer for their debts and sinnes, in that the wife is no person to be sued, but the husband, euery of the faithfull may wel bid him enter his action against their husband Christ, and he will make him a sufficient answer: for being once knit by a true & liuely faith vnto this head, and body of Christ, there shall no sinne so farre preuaile, as to haue full domination ouer them, and be able euer to separate them from the loue, fauour, grace, benefits and mercies of God which are in Christ Iesus, both for that they haue communion, partaking, and fellowship of Christ himselfe, and of all the benefits of his suffering and passion, being made partakers also of all his vertues and graces, and through him, of all the good

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good, vertues, and holinesse distri-
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 beene, is, or shal be, of his said mysticall
 body the church; so that the whole
 church doth still pray for them by
 Christs cōmandement, Forgiue vs our
 finnes, lead vs not into temptation, de-
 liuer vs from euill; yea Christ himselfe
 being their head, their redeemer, their
 Saviour, their onely stay, and cause of al
 this comfort, doth pray for them, and
 whatsoeuer is euill in them, that hee ta-
 keth away, and whatsoeuer is good in
 them, that he taketh and distributeth a-
 mongst them, and through his owne
 vertue and power purgeth and clean-
 seth them from all their vncleannes, &
 filthines both of body and soule, being
 true mēbers of his said mysticall body,
 as all and every one is indeed, and with-
 out all doubt, having neuer so little of
 true faith, which faith is not as a cause,
 but as a certificate or instrument giuen
 them of God, whereby the faithfull
 them-

themselues may bee certaine of the good husband Christ, and therefore when their conscience feeleth it selfe disquieted for feare of Gods iudgement against sinne, they may in no wise look vpon the worthines and sufficiencie of their own faith, because they neuer beleue so fully and sufficiently as they should and ought to beleue; but onely let them looke on Gods grace, eternall mercy, and peace in Christ, so shal they be at quiet when they looke for their saluation, altogether out of theselues, in Gods mercy, in Christ Iesus; in whose lap if they rest their head, then are they happie, and shall find quietnes indeed. The other part of the communion which the members of Christs mysticall body haue, and ought to haue one with another, is touching the temporal blessings of this present life, who being all laced and knit together by the bond of true charity, they doe, and are at all times readie to communicate, for the mutual helpe and comfort one of an other, all such

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such temporall blessings as God hath
bestowed vpon them for the vse and
necessitie of their life, as to pray one for
another, to helpe, comfort, and coun-
sell one another, in all things needfull,
either for soule or body, to minister to
the necessities one of another, in a
franke & liberall distribution of almes
deedes, according to such measure as
God hath dealt to euery one: a power
and abilitie to helpe and releue such
as are in need, misery, or want, either by
pouertie, sicknes, imprisonment, or ba-
nishment: by which outward deeds of
charitie, their faith and loue to God is
witnessed and declared; as on the con-
trary, by their couetousnes, hardnesse of
heart, and vnmercifulnes to the poore,
they giue plaine witness and testimo-
nie, they neither loue nor beleue in
God, what flourish or boasting soeuer
they make to the contrary, according as
Saint Iohn affirmeth in his first epistle,
and 3. chap. saying, *My little children,*
let vs not loue in word, neither in tongue
onlie

*onely, but in deede, and in truth: & who
soeuer hath this worlds goods & seeth
his brother haue need, and shutteth v
his compassion from him, how dwel
leth the loue of God in him? be loue
let vs loue one another, for loue cometh
of God, and euery one that loueth is
borne of God, and knoweth God; hee
that loueth not, knoweth not God, for
God is loue. In this appeareth the loue
of God towards vs, because God sent
his onely begotten son into the world,
that we might liue through him: herein
is loue, not that we loued God, but that
he loued vs first, and sent his sonne to
be a reconciliation for our sinnes: be-
loued, if God so loued vs, we ought al-
so to loue one another; no man hath
seene God at any time, if wee loue one
another, God dwelleth in vs, and his
loue is perfect in vs: God is loue, and
hee that dwelleth in loue, dwelleth in
God, and God in him; we loue him, be-
cause hee loued v first: if any man say
he loue God, and hate his brother, he is*

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a lier, for how can hee that loueth not
 his brother whom hee hath seene, loue
 God whom he hath not seene? and this
 comendement haue we of him, he that
 loueth God, should loue his brother al-
 so. By this instruction of the Apostle in
 this epistle it appeareth that it is a false,
 lying, and vaine boasting of any man, to
 say hee loueth and beleueth in God
 truly, when hee shurreth vp all his com-
 passion from the helpe of mankind,
 which beare the image of God in the
 person of our Sauour Christ, which
 was both God and man, who present-
 eth himselfe to vs to bee belued in
 them which beare the image of his ma-
 hood. For no man can truly say he har-
 tely loueth the father, but hee must also
 loue the sonne; and although the sonne
 be naughtie, and vnthristie, yet for his
 fathers sake hee must helpe to better
 him, and euen lament and bee sorry for
 the sonnes wickednes, euen so much
 the rather, seing God hath appointed,
 and by his holy ordinance commaun-

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ded that whatsoeuer any true Christian man is, or whatsoeuer hee hath, hee should thankfully receiue it as of the free bountie and gift of God, who himselfe is the fountaine and full treasure of all good things, the onely author and giuer of euery good and perfect gift, giuing and distributing to euery one of the abundance of his riches & treasures; to this end and purpose, that each should communicate to other, of the goods they haue receiued, for the supply of each others want and necessitie: For which cause euery true Christian man must loue good mē in Christ, and euill men for Christes sake, who so loued vs when wee were his enemies, that he gaue vp of his own life for our redemption; let him embrace the one because they are good, the other neuerthelesse to make them good, let him forgiue and pray for his enemies, persecutors & slanderers, that God would turne their harts, open their blind eies, and giue them true knowledge of himselfe

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his word & cōmandements : in whose
nature let him see and behold, as in a
glasse, the image of his own crookednes
& corruptiō; for there is no mā so mad;
cruell, furious, or hard hearted, but all
other as of themselves are as farre wide
from God as hee; so that euery man
which escapeth the filthinesse and cor-
ruption of the wicked and vngodly,
may thanke God that keepeth him by
his grace from that or the like impie-
tie, as for example, thou seest a man
that is a theefe, a whorauonger, and an
hereticke, or idolator, there thou seest
euen thine owne image and picture,
for if God keepe thee not of his merci-
full grace and goodnes, out of such vi-
ces, thou wouldest be euen as euill and
bad as he, and seeing thou art not such
a one, glory in God, and not in thy
selfe, hate not, nor bee not angry with
those which are diseased in sinne, no
more than a faithfull phyfition hateth a
sicke man, but rather lament and bee
sorrowful for their euils, be thou an enemye

onely vnto sinne and vice; the greater the disease is, the more care will true charity haue to remoue it is he an adulterer, or hath he comitted sacriledge, or is he a Iew, Turke, Heretike, or Infidel? hate the adulteric, sacriledge, heresie, idolatrie, and infidelitie of the man, and seeke to remoue, purge, and cleanse these vices, wherewith the man is defiled, and wherein he is wrapped and entangled through his owne fault; so that the man may bee saued which God made, let euery true Christian wil well, wish well, and doe well vnto all men vnfaignedly, not hurting them which haue deserued it, but doing good to them which haue not deserued it, according to the instruction of the Apostle, *Gal. 6. & Ro. 12. Whilst we haue time let vs do good vnto all men, especially vnto those which are of the houshold of faith.* Therefore if thine enemy hunger, feed him, if he thirst, giue him drinke, for in so doing, thou shalt heape coles of fire vpon his head. Be not overcome of euill, but

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Christian man must bee glad and re-
ioyce for all mens commodities as for
his owne, and so to take to heart and be
sorrie for an other mans harmes, as
if they had fallen vpon himselfe, and to
weepe with them that weepe, and to
ioy in all maner good things with them
that reioyce, as the same Apostle also
teacheth. He must not thinke with him-
selfe after the fashion of the worldlings,
and wicked men, what haue I to doe
with this fellow? he is a man vnknowne
to mee, hee is a stranger, hee neuer did
ought for mee, hee hath hurt mee some
times, but hee neuer did me good: hee
must, I say, thinke none of these things,
but remember onely what Christ hath
done for thee, who willett his kindnes
shewed towards thee, should be requi-
ted, not in himselfe, which thou canst
not, nor shalt not bee able to doe; but
to shew such kindnes for his sake to-
wards all men, as hee requireth of thee,
distributing of such bodily or ghostly
goods as he hath giuen thee to the re-

leeft of others necessities, euen to the vttermost of thine abilitie. For so doth the holy scripture teach euery christian man, in many places of the same, as *Luke 3. v. 11. Let him that hath two coats parte with him that hath none, and he that hath meate let him doo likewise:* by which two examples of food and rayment, the faithfull are warned by a common care and indeuour, and by a particular speciall care in euery one to prouide, that the necessities and wants of the poore be holpen, and supplied, according as God shall haue delt to them a portion of abilitie to doe it, for so is it commaunded in other places of the scripture, as in the *I. of Tim.* the 6. chap. *Charge them which are rich in the world, that they be readie to giue, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attaine eternall life and Math. 6. Lay not up for your selues treasures the vpon earth, where the rust and moth doth corrupt, and where theuets*

theeues breake through and steale, but lay
 up for your selues treasures in beauen, where
 neither rust nor moth doth corrupt, and
 where theeues doe not breake through and
 steale. & Math. 7. Whatsoeuer you would
 that men should doe to you, euen so doe you
 vnto them, for this is the law and the Pro-
 phets. & Luke. 12. Sell that you haue, and
 giue almes, make you bagges which waxe
 not old, a treasure that neuer can faile in
 beanon, where no theefe commeth, nor moth
 corrupteth: and according as God had
 commanded in his law, that a mercifull
 respect, and diligent care should bee
 had of the poore, so holy Toby in his 8.
 chapter giueth this instruction to his
 sonne, Give almes of thy goods, and turne
 neuer thy face from the poore, and then
 the face of the Lord shall neuer bee tur-
 ned away from thee: bee mercifull after
 thy power, if thou hast much, giue
 plentiouslie, and if thou hast little, doe
 thy diligence, gladly to giue of that lit-
 tle, for so gatherest thou thy selfe a good
 reward against the day of neede, and

and in the second to the Corinth. the 9. chap. it is thus written: *He that soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally; as euerie man wisheth in his hart, so let him giue, not grudgingly or of necessitie, for God loneth a cheerefull giuer and: in 13. to the Hebrewes, the 16. verse, it is said, to doe good and to distribute, forget not; for with such sacrifices God is pleased: & Pro. 20. he that hath mercie vpon the poore lendeth vnto the Lord, and the Lord will recompence him that which he hath giuen.* By all which places and many other in holie scripture it appeareth what loue, tender care and compassion by the ordinance and commandement of God is appointed to bee had and shewed vpon such as are in miserie and want. By which kinde of Communion and bond of charitie, all mankind without exception are vnited and knit together, but of the first none can or may be partakers but onely the faithfull, which are the elect and chosen chil-

children of God, the true members of the Church, ioyned to their head Iesus Christ, among which company all the members are so compact, vnited & knit together, that all make but one bodie of Christ, and therefore ought thus to thinke one of another, he is my brother & coheire in Christ, a member of the same bodie, redeemed with one blood, a fellowe in the common faith, called to the very same grace & felicity of the life to come: how can any then that is a true mēber of Christ, of which body thou professest thy selfe also a member, be a stranger vnto thee, to whom thou art coupled with so many bonds of vnitie? And as concerning the outward goods of this life, the godly and true members of christ, in whose hearts alone this true charitie is rooted by and through the working of the holy ghost do and ought to be readie at all times to make partakers not only their frēds and such as be of the household of faith, but euen the wicked and vnbeleeuers, their

their enemies persecutors and slanderers, distributing of the outward goods of this life vnto all men in generall, as their prayers, their counsell, helpe and comfort, their reliefe, charitie & almes, whose prayer for the vngodly concerning the outward and temporall blessings of this worlde, God hath shewed by manie examples in his word, that he hath both heard and graunted, as at the prayers of *Moses* and *Aaron*, hee removed the plagues from *Pharao*, at the prayers of the Prophet of God, the dried hand of *Ieroboam* was restored to his former strength; and so will G O D still heare the prayers of his children for the vngodly, so farre as it standeth with his good pleasure and aduancement of his owne glorie; commanding his children not to bee like the wicked and vngodly to doe good onely in respect of reward, or for some speciall bond of alliance or friendship, as our Sauour affirmeth that the Publicans & vnbeleeuers doe, Mat. 5. *For if you loue them*

them which love you what reward have you,
 doe not the Publicans euen the same? and if
 you be friendly to your brethren onely, what
 singular thing doe you, doe not euen the Pub-
 licans likewise? but I say vnto you, love your
 enemies, blesse them that curse you, do good
 to them that hate you, and pray for the that
 hurt you and persecute you, giue to him that
 asketh, and from him that would borrowe of
 thee turne not away thy face, that you may
 bee the children of your father which is in
 heauen, for he maketh his sunne to shine vpon
 the euill and vpon the good, and sendeth
 raine on the iust and on the vniust, yee
 shall therefore bee perfect as your heavenly
 father is perfect: & thus our sauour hath
 shewed by this his comendement what
 the true rule of charitie is, by which his
 children are vnited and knit together,
 euen in all things both bodily and
 ghostly to communicate & participate
 one with another, seeing from the out-
 ward bodily participation he hath not
 separated the wicked and vnbeleeuers,
 but hath first lincked and tied them also
 so

so to his owne children in the outward participation of the goods of this life. By which doctrine all the children of God are put in minde that they must suffer nothing to let or hinder their charitie in any the outward things & temporall blessings before mentioned, but euen to be liberall, pitifull & compassionate vnto all, for that they are of the same kinde and flesh with them: & yet neuerthelesse to haue their mindes and eies of their soules lifted vp higher to that communion and participation which they haue of all things with their brethren, the true members of the holie and vndefiled bodie of Christ, who is their head: so that whatsoeuer is bestowed vpon any one member, it redoundeth to the whole bodie, and from thence vnto the head, and the head of Christ is God; whereof it followeth that the good which is done to any one member, it is done to Christ, it is done to GOD. Which liuely worke of true charitie, the head, who is our sauour Iesus

Iesus Christ, worketh by the grace of his holie spirit in all and euerie true member of his bodie, the Church, the bodie and euerie part thereof drawing all their life and feeling, the power and strength also of euerie good and vertuous worke and of eueiy godly act from the Head, to whom all the honour, glorie and praise is due for all the good that is done or can be done either in this life or in the life to come: onely let all the faithfull be quickned in their charity when they feele it to begin to wax cold and faint, by this spurre, that albeit to their fleshly eies and iudgement, which is alwaies during this life corrupt and blinde, there appeareth no kindnes, goodnes, vertue or any good qualitie in some one or diuers men, whereby they may bee stirred to loue him or them, but rather causes stirring and prouoking them to a hatred, loathing and detestation of their persons, for the filthy corrupt vices which they see and behold rooted in them, yet according.

according to the rule, ordinance & commandement of God, their owne blinde iudgement forsaken, they must shewe themselves enemies onely vnto sinne and vice, not hating their persons for the faults, but hate the faults for loue of the persons, seeking by counsaile, correction and chastisement how to purge and cleanse them from their filthinesse, wherein by wallowing themselves they are defiled, and wherein as with fetters, bands and cords, they are wrapped, holden and intangled: let the faithfull for the loue which God hath shewed them, be stirred and prouoked to succour, helpe, counsell, and comfort all men in generall, not so much for any thing they can see or discern in the, as for the loue of God and his mercies sake which he hath shewed them in Iesus Christ, let them helpe to beare vp their infirmities, and when they fall let them helpe to lift them vp by admonishment, by counsaile, by prayer and good example; and where there is power

wer and neede also require it by correction and chastisement to drawe them from their euils. Further for their bodily necessities, let them be liberall & bountifull in distributing their almes, and thus by this which hath been shewed, it appeareth first, that true faith doth certifie and assure vs of all the sweete promises and mercies of God in our conjunction together with the rest of the members vnto Christ our head, and of the communion and participation that wee ought to haue and shall haue in all things both bodily & ghostly, together with our head: our obedience to the word and commandments of God, our true & vnfaigned loue & charitie doth certifie and assure vs, and doth giue wirtues also and testimonie therof vnto others, that our faith is true, liuely, and vnfaigned, our tender compassion and mercie: our franck harted & liberall distribution of almes doth declare and manifest vnto all that our charitie is true, vnfaigned, seruent,
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pleasing and acceptable vnto God, and of the right kind which it ought to bee. To conclude, this is that which is meant by the myserie of vnitie in the Sacrament, that all the faithfull are vnited together, with their head Iesus Christ, by and through his power and grace, to bee partakers and communicate one with another in all things both bodily and ghostly, heauenly & earthly: the faithfull likewise, through the bond of the same charitie, drawne from their head, must make partakers and communicate vnto the vnfaithfull and vnbeleeuers all the outward temporall blessings of this present life; in al which outward temporall things, they must bee as one with them to communicate, helpe, and releue them, according to the truerule of charitie, and myserie of vnitie in this Sacrament; in which last kind of vnitie all mankind without exception are and ought to be according to the holy ordinance of God in his word, vnited, and knit together.

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By the similitude of conuerſion, the faithfull are put in minde, certified and aſſured, that as the bread & wine being taken and receiued, is turned into the ſubſtance of their bodies: ſo euerie of the faithfull apprehending and receiuing Chriſts reall naturall bodie and blood in the inſtance of receiuing the ſacrament, by their true and liuely faith are through the operation of the holy ghoſt, turned into the true nature of his precious bodie and blood, that is, they are euerie one changed & renued, and made *bone of his bones and fleſh of his fleſh*, ſo that from thenceforth Chriſt abideth in them and they in him, and they bee made one fleſh and one blood with Chriſt. and Chriſt is made one fleſh & one blood with them, not by tranſubſtantiation or cōſubſtantiation, which cannot bee without the ouerthrowe of his true humanitie: neither doth holy Scripture teach vs ſo; but thus doth holy ſcripture teach, that the faithfull are made fleſh of Chriſts fleſh by his diſ-

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posing, and distributing vnto them according to his gracious imputation, the true nature, essentiall properties and qualities of his flesh and blood, that is, euerie of them are by his imputation as truly made partakers of the perfect holinesse & wisdom of his bodily person, of his incorruption both in will & nature, of his obedience and satisfaction of the lawe of God, of his passion and sufferings of the curse & wrath of God due to sinners, of his victorie against sin, death, the Diuell and hell, and shall be also made partakers of that immortalitye and euerlasting happie life, whereunto hee is entred, and which hee hath purchased for them that truly beleue in him, euen as verily as if euery of the were one selfe same bodily person, flesh and blood in reall and naturall substance with him; so that now all and euerie of the faithfull may saie and comfort themselues after this manner: In thee our most gracious God & mercifull Lord Iesus Christ, each of vs hath

a portion both of blood and flesh, therefore where that flesh whereof I am a part doth raigne, there I belecue I doe and shall raigne; where my blood hath dominion, there I trust I haue & shall haue dominion; where my flesh is glorious: there I know I am & shall be glorious, & although I am yet a sinner, yet I doubt no whit of this participation of grace; although my sins do hinder me, yet my substance doth require it, and although mine owne offences doe exclude me, yet the communion of nature which by his gracious imputation hee hath giuen me, hath brought me againe to this grace and fauour. For the Lord is not so vnkinde that he can hate his owne flesh, his owne members, his own bowels, wherof I am a part, seing Christ himselfe hath vouchsafed to bee made one flesh and one blood with mee & all the rest of his members, the faithfull & true beleeuers that is, Christ hath taken the nature and qualitie of our flesh and blood, hauing caused all our sinnes to be imputed and laid to his charge, as

bearing the person and bodie or vs all,
 hauing in his true natural bodie & flesh
 suffered the wrath and curse of GOD
 for our sinnes, as if himselfe had beene
 guilty of them, and had committed
 and done them in his owne bodie and
 flesh; so that the sinnes of euerie of the
 faithfull are fully satisfied for, condem-
 ned and punished in the reall naturall
 flesh and blood of Christ, *cu* in as veri-
 ly as if hee were the selfe same bodily
 person, sinfull flesh and blood, and sub-
 stance of all and euerie of the faithfull.
 And this is the conversion & change
 of the faithfull into Christ, & of Christ
 into them, truly represented, declared
 and assured in and by this sacrament &
 communion of his precious bodie and
 blood, as it euidently appeareth by that
 which the Apostle speaketh in the 8. to
 the Rom. and 3. verse. and 5. of the 2.
 to the Corinth. and 21. verse. *God send-
 ing his owne sonne in the similitude of sinfull
 flesh, and for sin condemned sinne in the flesh.
 For hee made him to bee sinne for vs which*

knew

*knew no sinne, that wee should bee made the
righteousnes of GOD in him.* By which
words the Apostle meaneth not, that
the holy bodie of Christ was defiled
with any the finnes of mankinde, but
that he was the true sacrifice propitia-
torie vnto God for the finnes of man-
kinde, hauing borne away and taken v-
pon himselfe all their finnes in his own
reall naturall bodie, flesh and blood, as
if he himselfe were the particular persō
of euerie of them, and had committed
their seuerall finnes, and as though hee
himselfe were the selfe same bodily per-
son, flesh and blood in essence and sub-
stance, nature & quality of euerie of the
faithfull being sinners & transgressors
of the Law of God, guilty of the wrath,
iudgement eternall damnation & curse
of God; from which punishments our
Saviour Christ hath acquitted euerie of
them by his death, passion & suffering,
and all that haue or shall hereafter truly
beleeue in him. By which their faith
through the working of the holy ghost

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as Christ is apprehended and conuerted into them, & hath borne away their sinnes vpon himselfe, and the punishment due for the same; so are they also and euerie of them conuerted into Christ, and are made partakers of the righteousness of God in him, according as before hath been remembred: wherein the infinite iustice & mercy of God most liuely appeareth to the eies, vnderstanding, taste and feeling of all the faithfull: infinite in iustice; for that no satisfaction could or can satisfie the iustice of God for the recompence or redemption of the least sinne in mankind, but that the same must bee fully punished for the satisfaction of Gods infinite iustice, in the true, reall & naturall flesh of man; which satisfaction our Sauour Christ made for mankind, who came downe from heauen and was made man of the substance of his mother, that in the fraile flesh of mankind hee might take vpon himselfe and suffer all the punishment due vnto sinners, that all
manie

manie as beleueed or should to the end of the world beleuee in him, might not perish but haue euerlasting life. For christ in the power of his diuine nature to which hee ioyned our flesh, suffered the wrath, curse & punishment of God due for sinne, which no mortall creature beeing only man, was or could be able to beare or ouercome, for which cause the sonne of God made himselfe flesh, to the end that according to gods infinit iustice the sinnes of the faithfull might be borne away and fully punished in his flesh: wherein his infinite Iustice did most bright'y shine & apeare. His infinite mercie herein appeareth, that where the sinnes of the faithfull be fully punished through the sufferings of Iesus Christ for the satisfaction of Gods iustice, it appeareth plainly vnto them that they are freely forgiven & pardoned, because in them, as in their owne persons, their sinnes are not nor shall euer be punished, nor any satisfaction made or to be made vnto GOD

by themſelues, Chriſt hauing borne the wrath and full puniſhment of God due vnto them for ſinne, and quite freed & diſcharged them, ſo that neither their ſinnes ſhall be laid to their charge, nor any puniſhment nor purgation due for the ſame, required at their hāds. Which plainly ſetteth forth and declareth vnto all the faithfull Gods infinite and vnſpeakeable mercie, whereof this ſacramēt & communion of his precious bodie & bloud, is a plain declaration, reſemblance & perfect ſcale of aſſurance vnto all the faithfull. But the Church of Rome with her followers, as by the Doctrin of tranſubſtantiation they do denie the truth of the manhood of the ſonne of God; ſo by the ſame doctrine they denie alſo and aboliſh the truth of the Sacrament, and the end of the institution of the ſame, which was to put the faithfull in mind of the great loue of God, and ſufferings of Chriſt for thē: for ſo ſaith the Apoſtle, You ſhall ſhew the Lords death till hee come. It ſerueth alſo

also to put them in mind of all the benefits receiued by his precious body and blood, who gaue his body to bee broken, and his blood to bee shed for their sinnes; and by this holy sacrament, giueth to all true belecuers his reall naturall flesh and blood, to bee their spirituall meate & drinke, to preserve and nourish their bodies and soules vnto life euerlasting; and to declare, testifie, and assure vnto them their vnion that they haue with him, as members making one body, distributing vnto all and every member, the spirituall graces and vertues of his most excellent, reall, naturall, holy body; which spirituall and immortall foode of their bodies and soules, is receiued from their head Iesus Christ, who distributeth and sendeth it downe, to the nourishment of all his members, euen as the foode of this mortall life is receiued by meanes of the head, and sent downe to the nourishment of all our earthly members; whereof these outward elements are

are a full declaration, and a perfect
seale of assurance to all the faithfull, be-
ing by the institution of God, made a
holy sacrament, to represent the same
vnto them, and by his holy ordinance
appointed to carrie the very name of
his body; which is signified by these e-
lements, offered vnto all, and giuen to
the true beleeuers: wherein God of his
infinite goodnes and mercy applieth
himselfe to the dulnes of the capacities
of his children, who without these out-
ward pledges (being signes, tokens,
and remembrances of his great mercy)
would neuer haue conceiued, and
would haue beene ready also to forget
the infinite benefits & mercies of God,
purchased for them by the death and
passion of his beloued sonne; which
God in his excellent wisdom hath so
liuely declared and set forth in these
Sacramentall elements, because the re-
all naturall bodily presence of Christ
did not so plainly make the same
knowne and open to the vnderstan-
ding

ding of his disciples, and the Church.
For which cause our Saviour did institute, command, and celebrate this holy Sacrament, whiles hee was yet bodily present amongst his disciples, both for that his bodily presence was not long to continue, but to depart away from them, whereof this Sacrament was to keepe a remembrance amongst them; as also of all the benefits receiued, and to be receiued by all, and euery of the faithfull, by his most precious bodie & bloud, giuen vp to bee crucified, broken, and shed for their sinnes; whereof these sacramentall elements did and would make a more liuely declaration to the senses and vnderstanding of his Disciples, and the Church, through the grace of his holy spirit, working in euery of their hearts, then by his bodily presence they were able to conceiue. For which cause it pleased our Saviour to giue to this Sacrament, the name of his bodie, because in this Sacrament, the true, reall and naturall holy body of Christ

Christ is offered to all giuen to the true beleuers, receiued of them by a true and liuely faith, with praise and thankgiuing, as before hath bene remembered. Of which true, real, natural, holy body, the wicked and vnbeleeuers are not, nor cannot bee partakers, either worthily, or vnworthily, as the church of Rome imagineth by their doctrine of Transubstantiation, or as the Lutherans imagine by their doctrine of Cōsubstantiation, but comming to this holy Sacrament without true faith, they receiue the same sacrament vnworthily, whereby they eate and drinke their owne damnation, as the Apostle saith in the 11. to the Corin. ver. 29. *He that eateth and drinketh vnworthily, eateth and drinketh his own damnation, because he discerneth not the Lords body, but reiecteth & despiseth the same by receiuing the holy Sacramēt vnworthily, & without true faith. For whē they presume to receiue the holy Sacramēt without a true faith, to be thereby made partakers of the*

the true, natural, holy body and blood of Christ, they receiue, as *Augustine* saith, by their vnworthy receiuing the holy Sacrament without true faith, the bread of the Lord, but not together by and with the same, the bread the Lord; that is, they receiue the Sacrament, but not that which is signified, declared, offered vnto all, and giuen through the worke of the holy Ghost, by and with the Sacrament, vnto all the true beleeuers; and seeing the wicked & vnbeleeuers haue wilfully put from them, reiected and despised that, which they might haue receiued (if they had come with true faith) they doe worthily eate & drinke iudgement to themselves, as the Apostle saith, for not discerning the body of the Lord. Whereby it doth also most euidently appeare, that there is neither consubstantiation; nor transubstantiation in the Sacrament; for seeing the wicked eate & drinke iudgement to themselves, by their vnworthy receiuing the holy Sacrament, it must therefore

therefore needs follow, that they are thereby no partakers of the true naturall bodie & blood of Christ, of which, whosoever eateth or drinketh, receiue life, and not death; for the true natural body of Christ is not iudgemēt to any, but life vnto all that receiue it; therefore that which the wicked eate and drinke, is not the body of Christ, neither by transubstantiation nor consubstantiation, but the Sacrament of his body, as *Augustine* saith, by receiuing wherof vnworthily, they eate & drinke iudgement, for the reasons and causes before remembred. For the auoyding of which fearefull and intolerable punishment, it is necessarie to shew somewhat of the preparation requisite to be made by euery Christian man, both before, and at his presenting himselfe to this holy table of the Lord. Before the receiuing then of the blessed Sacrament, euery true Christian man ought thus to consider with himselfe: First, by a sound knowledge, and good discreti-
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on, to meditate and imprint deeply in his heart, what hee doth either refuse or receiue, when he presenteth himselfe at the Communion and holy table of the Lord; & what he himselfe is that doth receiue. The thing hee doth refuse, or receiue, in, by, and with this holy Sacrament, if hee come with a true and right faith, or refuse if he come not so, is Iesus Christ, perfect God, that made all things of nought, and perfect man, that died for man-kind on the Crosse. Hee that receiues must remember and know himselfe to bee a man, and not a beast, and therefore must present himselfe to this Sacrament like a man, in whom the image of God is renued, through the worke & grace of the holy Ghost, all malice and beastlines of sin being subdued, and not suffered to raigne; and in stead thereof, true faith and godlinesse, though not perfect, which is reserued to the life to come, being firmly grounded and planted; lest if he come like a beast, in vnfaith-
fulnes

fulnes, and vnholines, hee be found an vnworthy partaker of this blessed Sacrament, by which meanes he doth not receiue, but refuse and put from him the precious body and bloud of the sonne of God, to his owne iust and eternall damnation. Secondly, he must not presume to come but with great deuotion, dread, and reuerence of heart: for seing Iesus Christ, who offereth himselfe to bee receiued, is holy and all holines, he must labour diligently to receiue him, in as much deuotion & holines as hee may, earnestly confessing and bewailing his former sinnes and wickednes, and making earnest and heartie prayers vnto God for pardon and forgiuenes of the same. It becometh him therefore in all humblenes and lowlines of heart, before hee receiue this blessed Sacrament, to examine & search diligently his owne heart and conscience, confessing before God in the secret of his heart, the miseries of all his sinnes and offences, hauing displeasure and

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and greefe at himselfe, with deepe
 sighings & sorrowings for all the vn-
 cleanes of his body & soule, lamenting
 and bewailing that hee is yet so carnall,
 so worldly, so wilfull, & vnmortified in
 all his passions, so full of motions, of
 concupiscences, of his sinfull flesh, so
 vnwary & ill ordered, in all his words
 and deeds, and so encumbered with
 vaine fancies, so much enclined to out-
 ward worldly things; so negligent and
 careles to the attainment of spirituall
 and heauely things; so readie to laugh-
 ing and wantonnesse; so busie in things
 easie and pleasing to the flesh; so slow
 and hardly drawne to hartie sorrow,
 and earnest repentance for his sinnes
 and offences, or to any care of his soules
 health, being so quick and curious to
 heare and see the vanities and plea-
 sures of this world, so niggardly and
 scarce to giue, so greedie and couetous
 to scrape together, hold, and keepe; so
 rude and vnmannured, so prodigal, ri-
 otous and gluttonous in raiment, meate,

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and drinke without all hunger, desire, or thirst to the word of God, the precious clothing and foode of the soule, so attentive to royes and fables, so sleepe to all holy exercise, so lightly displeased and rigorous to reprove other mens faults, so deafe, blind, & froward, to heare, see, or amend his owne fault, so glad in prosperitie, so feeble in aduersitie, so oft purposing many good things, so seldome bringing any of the to effect; all which defaults, and manie other which he seeth and beholdeth in himselfe, when hee hath with great sorrow and displeasure at himselfe for his owne frailenes in his secret heart confessed and bewailed vnto God, let him the in a full purpose through the grace of God set himselfe to amend his sinfull life past and to profit alway from better to better; and with great reuerence of heart, let him bee afraid as of himselfe, knowing his owne wretchednes and vnworthines to approach and come neere so worthy a Lord as Christ is. For
if

if a man defiled with filthines & stinke,
be vnworthy to stand in the presence
of a king, how much more vnworthie
is any man, as of himselfe to receiue
Christ in the precious Sacrament? For
why, all our good deeds are but as vn-
cleannes in his sight; what are our sins
then? neuertheles his goodnes and his
pittie is more then al our wretchednes;
and therefore with all humblenes and
lowlines and with a reuerent dread
in a full trust and confidence of his
great mercy let him goe vnto him, for
his worthines shall make him worthy:
let him offer himselfe in humble and
hartie prayer vnto God committing
vnto him both his body & soule, so be
made by his grace, and through the
working of the holy Ghost in his heart,
a worthy partaker of this holy Sacra-
ment, that together in, by and with the
same hee may receiue and bee parraker
of the reall, naturall, holy flesh and
bloud of Christ, through which hee
may be purged of all his sinnes, and re-

ceiue grace of good life. For why, for that cause amongst other was this holy Sacrament ordeined, that a man through offering of his praiers to God, and partaking of this Sacrament should aske pardon and forgiuenes of all his finnes, and grace of good life, and should obtaine it. If time therefore doe suffer before the receiuing of the blessed sacrament, let him meditate or say on this manner. Lord all things bee thine that are in heauen and in earth, I desire to offer my selfe vnto thee in a free & perpetuall offering; so that I may be perpetually with thee in singlenes and simplicity of heart, I offer mee this day to be thy seruāt, in thy seruice: and although I am vnworthy to serue thee, yet art not thou vnworthy to haue my seruice; make mee therefore worthy of that which thou art worthy of, so shall I be worthy of that which now I am vnworthy of: make mee as thy will is, to cease from sinne, that as my dutie binds mee, I may serue thee. I offer also vnto thee O Lord all my finnes

sinnes and offences that I haue committed before thee, from the day that I might first offend vnto this day, that thou vouchsafe through thy great goodnes, to put away all my sinnes out of thy sight and remembrance, and to cleanse my conscience of all mine offences, restoring mee againe to that grace, that I through sinne haue lost; and that thou forgive me al things past, receiuing me, mercifull Lord, into the blessed kissings of peace and of forgiveness: for what may I doe, but meekly confesse and bewaile my manifold sinnes, continually crauing mercie of thee for the same; forgive mee, mercifull Lord, now I beseech thee; for al my sinnes displease mee much, and by the helpe of thy grace I will neuer commit them againe, but sorrow for them, and be readie to do penance and satisfaction before thy congregation & Church, to the vttermost of my power and ability. for all the iniuries that I haue done, to the offence of thy Church, or to the

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hinderance and hurt of any my Christian brethren or sisters, by any the offences I haue committed. Forgiue me Lord, forgiue me my finnes, and for thy holy name, saue my soule, that thou hast redeemed with thy precious blood: I commit my selfe wholly to thy mercie, I resigne mee into thy hands, doe with me after thy goodnes, and not after my wicked deseruings. I offer also vnto thee al the good works which through thy grace haue beene wrought or done by me; which because they are few and very imperfect, through my frailtie and great wretchednes, I beseech thee to amend them, and sanctifie them, and make them liking and acceptable vnto thee; & alway make them better & better, & bring me though I be a slow & vnprofitable seruāt, to a blessed & happy end. I offer also vnto thee, my prayer & peaceable offering, for all them that haue hindred me, greeued me, and wrought me sorrow; and also for all them whom I haue at any time made
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heavy, troubled, griued, or iniured in thought, word, or deed, wittingly, or ignorantly, that thou forgie vs altogether our sinnes & offences against thee, and of each of vs against other; and that thou Lord take from our hearts all enuie, suspicion, wrath, variance, pride, indignation, and contention, and what soeuer may let charity, or diminish fraternall loue that each of vs should haue to other. Haue mercy Lord, haue mercy on all them that aske thee mercy: and giue vs grace that wee may receiue thy precious bodie and blood, which thou really and truly offerest vnto all, and giuest vnto all thy children the true beleeuers in this blessed Sacrament, that through the liuely power of this thy holy body, receiued by vs in a true stedfast and vnfained faith, by and through the operation of the holy Ghost, wee and all thy whole Church may receiue remission of sin, and obtaine euerlasting life. And after this meditation, let him vow and promise, & purpose also with

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him.

himselfe through the grace of God, & by the working of the holy Ghost, euer after, more diligently to serue God, for seeing a man is busie to serue an earthly Lord with all his diligēce, much more should wee be diligent to serue our Lord God, and to lift vp our hearts vnto him; and to consider the greatnes of God, and the wretchednes of our selues, how great and how worthy God is, how little, & how vnworthy our selues are: consider also the great loue of God, that would take to himselfe, that is so worthy, the fraile & weake estate of mankind, not for any cause of his own, but for the great loue hee bare vnto vs: consider also his vn-speakable and rich mercy towards miserable and wretched sinners, who not onely offered himselfe to death for vs on the crosse, but also giueth himselfe to vs in the Sacrament, to be our spirituall meate and drinke, and to bee fully with vs, and in vs. Wherefore let euery Christian man if hee haue time, before the

the receiuing of the blessed Sacrament,
say thus in his heart. Lord I know
well that al workes and deserts of men,
be they neuer so holy, are not worthy
to receiue thee, how much more am I
vnworthy, that each day sinne, and as a
man vncorrigible dwell still therein O
Lord, why do I such despite vnto thee,
for to cast thee my precious Lord into
the foule pit of my conscience? for sure-
ly there is no dung more stincking
then my soule is, O Lord what shall I
doe? shall I lay thee in that foule place?
surely Lord I durst not, but in hope of
thy mercies; but I belecue and am assu-
red that thy mercies are endlessly more
then all my sinne, and therefore in full
trust of thy goodnes, I offer my selfe to
receiue thee, as a sicke man receiueth a
medicine, thou art the most soueraine
salue and I am sore sicke: therefore I
take thee to bee made whole through
thee, and the sicker that my soule is,
the more desire I haue to be healed, and
the more need I haue of thee, for why,

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in healing of my deadly sicknes, shall well bee shewed and commended the greatnesse of thy goodnesse, that wilt helpe and heale so wretched a creature, and bring mee to the possession of everlasting life, through the merits of thy precious death and passion. And thus must wee that are sicke in sinne, receiue this healthfull medicine of the holy Sacrament, the body and blood of Christ: and when we feele through it any comfort to our soules, let vs ascribe that comfort not to our selues, but to the goodnes of God, which so comforteth and refresheth our soules, by feeding vs with his own flesh and blood, of his own great mercy & grace. & let vs thus thinke with our selues, loe thus doth our Lord vnto vs, to shew vs our wretchednes and miseries, wherein we lie intangled, vnles we be loosed by him, and to overcome our wickednes with the plentie of his goodnes; for he maketh vs that are dead in sinne, to feele life, and being rotten and stincking wormes

wormes to tast heavenly sweetnes. O Lord God sith thou art so mercifull to vs, that now liue in sinne, as to feed vs with the heavenly bread of thy owne flesh and blood in this holy sacrament, by which foode through the working of the holy Ghost, wee are nourished and cherished in body and soule, vnto life euerlasting; let our hearts from henceforth in this most cherefully reioyce, that our God, our spouse, and our loue, is made vnto vs our spirituall meate and drinke, to strengthen our bodies and soules, that wee may grow vp to life euerlasting: the blisse of Saints, the ioy of Angels, the sonne of the highest father, maketh himselfe our spirituall nourishing, the light of the world, the sonne of righteousness, the wisdom of God is made the foode of our soule, the redeemer of man, the brightnes of heauen, the matter of all mirth, and the Lord of ioy, vouchsafeth for to feed vs with himselfe: what kindness, what courtesie, what tokē of loue might

might bee more. Wherefore since wee haue him let vs not from henceforth suffer our hearts to delight in any creature, for it were a great vnkindnes, and vile wretchednes of vs, after the receiuing of so worthy a meate, so precious and sweete as it is, to settle our selues to the liking and lust againe of the world and of the flesh. Keepe vs therefore sweet Iesus from such wretchednes and vnkindnes, and be thou our meate and our foode, our lust and our liking, and make vs continually to hunger after thee, and to feede on thee with greedie desire, for thy sweetnes sufficeth vnto all the world: & why vouchsafest thou, merciful Lord, to feed vs with this heavenly bread, and with this so precious foode of thine owne flesh and bloud? what seest thou in vs? or what findest thou in vs? or what profit shalt thou haue of vs? surely none; but thy great loue constraineth thee to doe thus vnto vs: since therefore thou which art the foueraigne goodnes, the whitenesse of
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endles light, and mirror without spot,
vouchsafest thus louingly to come to
vs, to dwell in vs, and to feede vs; how
is it that wee stincking wretches desire
not most earnestly to welcome thee, &
denoutly to receiue thee? it is great
shame to vs; but Lord we beseech thee
to take away our shame, and to make
vs to amēd. Giue vs daily this heauēly
bread, & make vs daily to receiue the
precious body & bloud of thy son our
Lord and Sauour Iesus Christ, either
ghostly, or both ghostly and sacramen-
tally through a true, lively, & vnfaigned
faith. so that thou maist continually be
with vs, and we with thee; for thou hast
so limed vs with thy loue, and so gley-
ed vs with thy grace, that we may not
depart from thee: grant therefore thy
grace, that Christ in vs, and wee in
Christ, may dwell perpetually, and
that we may worthily beare this name,
sich of Christ wee are called Christen.
By this which hath been shewed, it ap-
peareth how Christs reall, naturall,
holy

holy flesh and blood is receiued, in, by,
 and with the Sacramēt, wherein, as hath
 beene also shewed, there is not any con-
 substantiation, nor transubstantiation.
 It hath beene shewed also what prepa-
 ration must bee vsed, that wee receiue
 not this holy Sacrament vnworthily,
 whereby Christ is refused and cleane
 shut out from vs, and wee refused and
 cleane shut out from him, to the eternal
 damnation of our owne soules. From
 which danger God of his great mercy
 deliuer vs, and giue vs grace that wee
 may at all times be made thankfull and
 worthy receiuers, to the praise of his
 name, and the attainment of euerlast-
 ing life, through his onely sonne our
 Lord Iesus Christ: to whom with
 the Father and the holy Ghost
 be all honour, glory and
 praise, now and for
 euer. Amen.

LAMENTATIONS,

mournings and woes, pronounced by the Prophet *Isaiah* against impenitent sinners.



Heare O heauens, and harken
O earth, for the Lord hath
said, I haue nourished and
brought vp childrē, but they
haue rebelled against me: A sinfull nation,
a people laden with iniquitie, a
seede of the wicked, corrupt children.
They haue forsaken the Lord, and pro-
uoked the holy one of Israel to anger.
They are gone backward, for they fall
away more and more. The whole head
is sicke, and the whole heart is heauie,
from the soule of the foote, vnto the
head, there is nothing sound therin, but
woundes and swellings, and sores full
of corruption. When you come to ap-
peare before the Lord, who requireth
this at your handes, to tread in my
Courts, and when you shall stretch out
your

Esay against
impenitent sin-
ners. cap. 1.

your hands, I will hide mine eyes from you; and though you make many prayers I will not heare, for your hands are full of blood. Wash you, make you cleane; take away the euill of your workes from before mine eyes, cease to do euill, learne to do well seeke iudgement; releue the oppressed, iudge the fatherles, defend the widow. If you consent and obey, you shall eate the good things of the land: but if you refuse and be rebellious, you shall be deuoured with the sword; for the mouth of the Lord hath spoken it. How is the faithfull citie become an harlot: it was full of iudgement, and iustice lodged therein: but now they are murderers; thy Princes are rebellious, and companions with theeues, euery one loueth gifts, and followeth after rewards; they iudge not the fatherles, neither doth the widdowes cause come before them. Therefore saith the Lord God of hosts, the mightie one of Israel; ah. I will ease me of mine aduersaries, and auenge

me of mine enemies, and the strong shall be as tow, and the maker thereof as a sparke, and they shall both burne together, and none shall quench them. Enter into the rocks, and hide thee in the dust, from before the feare of the Lord, and from the glory of his maiestie. The high looke of a man shall be humbled, and the loftines of men shall be abased, and the Lord onely shall be exalted in that day. For the day of the Lord of hosts is vpon all the proud and haughtie, and vpon all that is exalted, and it shall be made low. The people shall bee oppressed one of another, and euery one by his neighbour. The children shall presume against the ancient, and the vile against the honorable. The triall of their countenance testifieth against them, yea they declare their sinnes as Sodome, they hide them not. Woe be vnto their soules, for they haue rewarded euill vnto themselves. Woe be vnto the wicked, it shall bee euill with him, for the reward of his

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hands

hands shall bee giuen him. Woe be vnto them that ioyne house to house, and lay field to field, till there be no place, that ye may beplaced by your selues in the middest of the earth. This is in mine eares, saith the Lord of hostes : surely many houses shall bee desolate, euen great and faire without inhabitāts; woe bee vnto them that rise vp early to follow drunkennes, and to them that continue vntill night, till the wine doe inflame them, woe vnto them that are mightie to drinke wine, and to them that are strong to powre in strong drinke; and the harpe and violl, timbrel, and pipe, and wine are in their feastes: but they regard not the worke of the Lord, nor consider the worke of his handes. Woe vnto them that speake good of euill, and euill of good, which put darkenes for light, and light for darknes, that put bitter for sweete, and sweete for sower. Woe vnto them that draw iniquitie with the cords of vanitie, and sinne as with cart-ropes. Therefore

fore hell hath enlarged it selfe, and opened his mouth without measure, and their glory, and their multitude, and their pompe, and hee that reioyceth amongst them, shal discend into it. Make the heart of this people fat, make their eares heauie, and shut their eyes, lest they see with their eyes, and heare with their eares, and vnderstand with their hearts, and conuert, and hee heale them. Then said I, *Lord*, how long, and hee answered, vntill the cities bee wasted without inhabitants, and the houses without man, and the land bee vtterly desolate, for the people turneth not vnto him that smiteth them, neither doe they seek the *Lord* of hosts. Therefore will the *Lord* cut off both head and taile in one day. The ancient and the honorable man, hee is the head, and the Prophet that teacheth lies, hee is the taile. For the leaders of the people cause them to erre, and they that are led by them are deuoured. Therefore shall the *Lord* haue no pleasure in their yong men

men, neither will hee haue compassion of their fatherles, & of their widowes. For euery one is an hypocrite & wicked, and euery mouth speaketh follie. Therefore by the wrath of the Lord of hostes shall the land bee darkned, and the people shall bee as the meate of the fire. No man shall spare his brother, for wickednes burneth as a fire, it deuoureth the briars and the thornes, and will kindle in the thick places of the forrest, and they shall mount vp like the lifting vp of smoke: and when he shall looke to the earth, behold trouble, and darkenes, vexation, and anguish: yet for all this his wrath is not turned away, but his hand is stretched out stil. Woe vnto them that decree wicked decrees, and write greuous things to keepe backe the poore from iudgement, and to take away the iudgement of the poore, that widowes may bee their pray, and that they may spoyle the fatherles. What will you doe in the day of visitation & destruction, which shall come from far?

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to whom will you flie for helpe, and where will you leaue your glory? without mee euery one shall fall amongst them that are bound, and they shall fall downe amongst the slaine: yet for all this his wrath is not turned away, but his hand is stretched out still. And in that day did the Lord of host call vnto weeping and mourning, and to baldnes, and girding with sackcloth; and behold, ioy and gladnes, slaying oxen, and killing sheepe; eating flesh, and drinking wine, eating and drinking, for to morrow we shall die. And it was declared in the eares of the Lord of hosts: surely this iniquitie shal not be purged from you, till you die, saith the Lord God of hostes. Behold, the Lord maketh the earth emptie, and hee maketh it wast, hee turneth it vpside downe, and scattereth abroad the inhabitants thereof, and there shall be like people, like priest, like seruant, like master, like maide like mistris, like buier, like seller, like lender, like borrower, like giuer,
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like taker to vsurie. The Earth shall be cleane emptied, and vtterly spoyled, for the Lord hath spoken this word. The earth lamenteth and fadeth away, the world is feeble and decayed, the proud people of the earth are weakened. The earth also decayeth because of the inhabitants thereof. For they transgresse the lawes, they changed the ordinances, and brake the euerlasting couenant. Therefore hath the curse deuoured the earth, and the inhabitants thereof are desolate, the inhabitants of the land are burned vp, and few men are left; and hee that flieth from the noyse of the feare shall fall into the pit; and he that cometh out of the pit shall be taken in the snare, for the windowes from an high are open, and the foundations of the earth doe shake, the earth is vtterly broken downe. The earth is clean dissolued, the earth is moued exceedingly, the earth shall reele to and fro like a drunken man, and shall be removed like a tent, and the iniquitie there-

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of shall be heavy vpon it, so that it shall fall and rise no more. No man calleth for iustice, no man contendeth for the truth, they trust in vanity, and speake vaine things, they conceiue mischief, and bring forth iniquity, for their hāds are defiled with bloud, and their fingers with iniquitie: their lips haue spoken lies, and their tongue hath murmured iniquitie: they runne to euill, and they make haste to shed innocēt bloud: their thoughts are wicked thoughts; desolation and destruction is in their paths, the way of peace they know not, and there is no equitie in their goings: they haue made them croked pathes, whosoever goeth therein shall not know peace: therefore iudgement turneth backward, and iustice standeth farre off, for truth is fallen in the streets, and equitie cannot enter, yea truth faileth, and he that refraineth from euill, maketh himselfe a pray. And when the Lord saw it, it displeased him that there was no iudgement. Therefore will hee

tread downe the people in his wrath,
and make them drunke in his indigna-
tion, & will bring downe their strength
to the earth, and they shall go forth &
looke vpon the carcases of the men
that haue transgressed: for their worme
shall not die, neither shall their fire be
quenched, and they shalbe an abhor-
ring to ali flesh.

*Ier. against im-
penitent sin-
ners. chap. 2.*

O yea heauens be astonied at this be-
afraid, and vtterly confounded, saith the
Lord, for my people haue committed
two euils; they haue forsaken mee the
fountaine of liuing waters to dig them
pits; euen broken pits that can hold no
water. The Priests said not, where is the
Lord? and they that should minister the
law knew me not: the Pastors also of-
fended against me. & went after things
that did not profit. Thine owne wic-
kednes shall correct thee, and thy tur-
ning back shall reprove thee, know
therefore, and behold it is an euil thing
and bitter that thou hast forsaken the
Lord thy God, and that my feare is not
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in thee, saith the Lord God of Hostes: though thou wash thee with nitre, and take thee much sope; yet thine iniquitie is marked before me saith the Lord, thou disobedient *Israel*, returne saith the lord, & I will not let my wrath fall vpon you, for I am mercifull, saith the Lord, and I will not alwaie keep mine anger. O yea disobedient children, turne againe, saith the Lord: for I am your Lord, and I will giue you pastors according to my hart, which shall feede you with knowledge and vnderstanding. Thou shalt call me, saying, my father, and shalt not turne from me; and thenceforth they shall followe no more the hardnes of their wicked hearts. A voice was heard vpon the high places, weepings, & supplications of the children of *Israel*, for they haue peruered their way and forgotten the Lord their God. O ye disobedient children, returne, and I will heale your rebellions. Behold wee come vnto thee, for thou art the Lord our GOD. O Ierusalem
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wash thy hart frō wickednes that thou
maist be saued, how long shall thy wic-
ked thoughts remaine within thee? &
in that day, saith the Lord, the heart of
the King shall perish, and the heart of
the Princes and of the Priests shall be
astonished, & the Prophets shall won-
der; destruction vppon destruction is
cried, for the whole land is wasted.
Wherefore gird you with sackcloth, la-
ment and houle, for the fierce wrath of
the Lord is not turned back from vs. I
beheld, and lo the fruitfull place was as
a wildernesse, and all the cities thereof
were broken downe at the presence
of the Lorde, and by his fierce wrath.
For thus hath the lord said, the whole
land shalbe desolate: yet will I not
make a full end; and when thou shalt be
destroied, what wilt thou doe? Thy
waies and thine inuentions haue procu-
red thee these things, such is thy wick-
ednesse. Therefore it shalbe bitter, ther-
fore it shall pierce vnto thine heart: for
my people is foolish, they haue not
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knowne me, they are foolish children,
and haue no vnderstanding, they are
wise to doe euil, but to doe well they
haue no knowledge. Then said I, ah
Lord G O D, surely thou hast deceiued
this people, saying, ye shall haue peace,
and the sword pierceth vnto the heart.
They haue denied the Lord, and said
it is not hee, neither shall the plague
come vppon vs, neither shall wee see,
sword nor famine. O Lord are not thy
eies vpon the trueth? Thou hast stric-
ken them, but they haue not sorrowed.
thou hast consumed them, but they haue
refused to receiue correction. They
haue made their faces harder then a
stone, and haue refused to returne.
How should I spare thee for this? Thy
children haue forsaken me, and sworne
by them that are no gods: though I
fed them to the full, yet they commit-
ted adulterie, & assembled themselues
by companies in the harlots houses.
They rose vp in the morning like fed
horses, for euerie man neighed after his
neigh.

neighbours wife; shall I not visite for these things, saith the Lord? Lo I will bring a nation vpon you from farre, O house of Israel, saith the lord, which is a mightie nation, and an ancient nation, a nation whose language thou knowest not, neither vnderstandest what they say; whose quiver is an open sepulcher, they are all very strong, and they shall eate thine haruest; and thy bread they shall deuoure thy sonnes & thy daughters, they shall eate vp thy sheepe, and thy bullocks, they shall eate thy vines and thy fig-trees; they shal destroy with the sword thy fenced citties wherein thou diddest trust. For amongst my people are found wicked persons that laieth waite as hee that setteth snares, they haue made a pit to catch men. As a cage is full of birds: so are their houses full of deccit, thereby they are become great and waxen rich, they are waxen fatte and shining, they do ouerpasse the deedes of the wicked, they execute no iudgement, no not the iudge-

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iudgement of the fatherles, yet they prosper, though they execute no iudgement for the poore. An horrible and filthy thing is committed in the land the Prophets prophecie lies, and the Priests receiue giftes in their hands, & my people delight therein. Shall not I visit, for these things, saith the Lord? or shall not my soule be auenged on such a nation as this? Trust not in lying words, saying, the temple of the Lord, the temple of the Lord, this is the temple of the Lord: behold you trust in lying words that cannot profit. But this thing commanded I them, obey my voice, & I will be your God, and ye shall be my people, and walke you in all my waies which I haue commanded you, that it may bee well vnto you. But they would not obey nor incline their eare, but went after the counsels and stubbornnesse of their wicked heart, and went backward and not forward. Therefore shalt thou speake all these wordes vnto them, but they will not heare thee. Thou shalt also cry vnto

to them, but they will not answer thee; but thou shalt say vnto them, this is a nation that heareth not the voice of the Lord their G O D, nor receiueth discipline, truth is perished & cleane gone out of their mouth. Therefore thus saith the Lord, behold mine anger and my wrath shall be powred out vpon this place, vpon man and vpon beast, and vpon the tree of the field, and vpon the fruit of the ground, and it shall burne and not be quenched, and the carcases of this people shall bee meate for the fowles of the heauen and for the beasts of the earth, and none shall fray them away, and death shall be desired rather then life of al the residue that remaineth of this wicked familie, which remaine in all the places where I haue scattered them, saith the lord of Hostes. How doe you say we are wise, and the lawe of the lord is with vs? lo, certainly in vaine made he it, the penne of the scribes is in vaine, the wise men are ashamed, they are affraid and taken: lo they

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they haue reiected the word of the lord, and what wisdom is in them? Therefore will I giue their wiues vnto others, and their fields vnto thē that shall possesse them: for euerie one from the least to the greatest is giuen vnto couetousnesse, and from the Prophet euen to the Priest, euerie one dealeth falsly, for they haue healed the hurt of the daughter of my people with sweete words, saying, peace, peace, whē there is no peace: for behold I will send serpents and cockatrices amongst you which will not be charmed, and they shall sting you, saith the lord. Oh that my head were full of water, and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of the daughter of my people. Oh that I had in the wilderness a cottage of way-faring men, that I might leaue my people, and go from them, for they be all adulterers, and an assemblie of rebels, and they bend their tongues like their bowes for lies; but they haue no courage

rage for the truth vpon the earth, for they proceed from euill to worfe, and they haue not knowne mee, saith the lord. Let euerie one take heede of his neighbour, and trust you not in any brother, for euery brother will vse deceit, and euerie friend will deale deceitfully, and euery one will deceiue his frend and will not speake the truth, for they haue taught their tongues to speake lies, and take great paines to do wickedly. Thine habitation is in the mid st of deceiuers, because of their deceit they refuse to know me, saith the lord. Therefore thus saith the lorde of hostes, behold, I will melt them, & try them, for what shall I else doe for the daughter of my people? their tongue is an arrowe shot out, and speaketh deceit; one speaketh peaceably to his neighbour with his mouth, but his heart he layeth waite for him. Shall I not visit them for these things saith the lord? or shall not my soule be auenged on such a nation as this? Therefore thus saith

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saith the Lord God of Hostes, the God of Israel, behold, I will see'de this people with wormewood, and giue them waters of gall to drinke, for death is come vp into our windowes, and is entred into our palaces, to destroy the children without and the yong men in the streetes. Speake, thus saith the lord, the carcases of men shall lie euen as the dung vpon the field, and as the handfull after the mower, and none shall gather them. Thus saith the Lord, let not the wise man glory in his wisdom, nor the strong mā glory in his strength, neither the rich man glory in his riches, but let him that glorieth glory in this, that he vnderstandeth and knoweth me; for I am the Lord which shew mercie, iudgement and righteousnesse in the earth, for in these things I delight, saith the Lord. Thus saith the Lord, learne not the way of the heathen, & be not afraid for the signes of heauen, though the heathen be afraid of such. Every man is a beast by his owne knowledge:

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for the pastors are become beasts, and haue not sought the lord, therefore haue they no vnderstanding, and all the flocks of their pastures are scattered. O Lord, I know that the way of mā is not in him selfe, neither is it in man to walke, and to direct his steps. O Lord, correct me, but with iudgement, not in thine anger, lest thou bring me to nothing, power out thy wrath vpon the heathen that know thee not, and vpon the families that call not vpon thy name: let me see thy vengeance on them, for vnto thee haue I opened my cause. O lord, if I dispute with thee, thou art righteous, yet let me talke with thee of thy iudgements; wherefore doth the way of the wicked prosper? why are all they in wealth that rebelliously transgresse? Thou hast planted them, and they haue taken roore, they grow and bring forth fruit, thou art neare in their mouth, & farre from their reines: O lord thou hast ordeined them for iudgement, and O GOD thou hast established them for
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correction. Giue glory to the lord your God before hee bring draknes, and or euer your feete stumble in the darke mountains, and whiles you looke for light he turneth it into the shadowe of death and make it as darkenes. But if you will not heare, this my soule shall weepe in secret for your pride, & mine eie shall weepe and drop downe teares, for the crowne of your glorie shal come downe frō your h ads. O lord though our iniquities testifie against vs, deale with vs according to thy name for our rebellions are many, we have sinned against the. O the hope of Israel, the sauiour thereof in the time of trouble, why art thou as a stranger in the land, as one that passeth by to tarry for a night? why art thou as a man astonied, & as a strōg man that cannot helpe? yet art thou, O lord in the midst of vs, & thy name is called vpon vs; O forsake vs not. Thus saith the lord vnto this people, thus haue they delighted to wander, they haue not refrained their feete. Therefore

hath the lord no delight in them, but he will now remember their iniquitie, and visit their finnes: when they fast I will not heare their cries, I will not accept them, but I will consume them by the sword, and by the famine and by the pestilence. Wee acknowledge, O lord, our wickednes, and the iniquitie of our fathers, for wee haue sinned against thee, do not abhorre vs for thy names sake, cast not downe the throne of thy glory, remember and breake not thy couenant with vs. Are there any among the vanities of the gentiles that can giue raine, or can the heauens giue showers? is it not thou O lord our God? Therefore will we waite vpon thee, for thou hast made all these things. Then said the lord vnto me, though *Moses* and *Samuel* stode before me, yet mine affection could not be towards this people. Cast them out of my sight, and let them depart: and if they say vnto thee, whither shall wee depart? then tell them, thus saith the lord,

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lord, such as are appointed to death, vn-
to death; & such as are for the sword, to
the sword; and such as are for famine,
to the famine; & such as are for the cap-
tiuitie, to the captiuitie: and I will ap-
point ouer them foure kindes, saith the
Lord; the sword to slay, and the dogs
to reare in pieces, and the fowles of the
heauen, and the beasts of the earth to
deuoure, and to destroy. Thou hast for-
saken me, saith the lord, and gone back-
ward; therefore will I stretch out my
hand against thee, and destroy thee, for
I am wearie with repenting. Thy sub-
stance and thy treasures will I giue to
be spoiled without gaine, and that for
all thy sinnes; euen in all thy borders.
Behold, saith the lord, I will send out
many fishers, and they shall fish them;
and after I will send out many hunters,
and they shall hunt them from euerie
mountaine, and from euery hill, & out
of the caues of the rocks: for mine eies
are vppon all their waies, they are not
hid from my face, neither is their ini-

quitie hid from mine eies. And first I will recompence their iniquitie & their sinne double, because they haue defiled my land, and haue filled my inheritance with their filthy carrions and their abominations. Thus saith the lord, cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the lord, for he shall be like the heath in the wilderness, & shall not see when any good commeth: but shall inhabite the parched places in the wilderness in a salt land, and not inhabited. B'essed is the man that trusteth in the lord, and whose hope the lord is, for he shall be as a tree that is plated by the water which spreadeth out her rootes by the river, & shall not feeble when the heate commeth, but her leafe shall be greene and shall not care for the yeare of drouth, neither shall cease from yielding fruit. The heart is deceitfull and wicked about all things, who can know it? I the lord search the heart, and try the reins euen to giue e-
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man according to his waies, and according to the fruit of his workes. As the partrich gathereth the yong which she hath not brought forth so he that gathereth riches, and not by right, shall leaue them in the midst of his daies, and at his end shall be a foole. O Lord the hope of Israel. all that forsake thee shall be confounded, they that depart from thee shall be written in the earth, because they haue forsaken the Lord the fountaine of liuing waters. Heale me. O Lord, and I shall be whole, saue me, and I shall be saued for thou art my praise. Then the word of the Lord came vnto me saying I wil speake sodainly against a nation, or against a kingdome to pluck it vp, and to roote it out and to destroy it, but if this nation, against whom I haue pronounced turne from their wickednes, I will repent of the plague that I thought to bring vpon them. And I will speake sodainly concerning a nation & concerning a kingdome to build it, and to plant it: but if

it doe euill in my sight, & heare not my voice, I will repent of the good that I thought to doe for them Thus saith the Lord God of Hostes, the God of Israel, behold I will bring vpon this citie and vpon all her towns, all the plagues that I haue pronounced against it, because they haue hardned their necks & would not heare my words, but they said desperately, surely wee will walke after our owne imaginations, and doe euery man after the stubbornnes of his wicked heart. Behold, I will bring a plague vpon this place, the which whosoever heareth it, his eares shall tingle, and I will cause them to fall by the sword before their enemies, & by the hand of them that seeke their liues, and their carcases will I giue to bee meate for the fowles of heauen, and to the beastes of the field, and I will feed them with the flesh of their sonnes, and with the flesh of their daughters, and euery one shal eate the flesh of his friend, in the siege and straitnesse wherewith their ene-

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enemies that seeke their liues shall hold them strait. Woe bee vnto the pastors that destroy & scatter the sheep of my pasture,saith the Lord. Therefore thus saith the Lord God of Israel vnto the pastors that feede my people, ye haue scattered my flocke, and thrust them out, and haue not visited them. Behold I will visit you for the wickednesse of your workes, saith the Lord: for both the Prophet and the Priest doe wickedly, and their wickednes haue I found in my house, saith the Lord: wherfore their way shall be vnto them as slippery waies in the darkenes, they shall bee driuen forth, and fall therein: for I will bring a plague vpon them, euen the yeare of their visitation, saith the Lord. Therefore thus saith the Lord concerning the Prophets, behold, I will feed them with wormwood, and make them drinke the water of gall: for from the Prophets is wickednes, gone forth into all the land of Ierusalem, they strengthen also the hands of the wicked, that
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none can returne from their wickednes: they are all vnto me as Sodome. & the inhabitants thereof as Gamorah. They say still vnto the that dispise me, the Lord hath said, ye shall haue peace, and they say vnto euery one that walketh after the stubbornnes of his owne heart, there shall no euill come vpon you. Therefore behold, I euen I will vterly forget you, and I will forsake you and bring an euerlasting reproch vpon you, and a perpetual shame which shall neuer bee forgotten. I haue not sent these Prophets; saith the Lord, yet they ran; I haue not spoken vnto them, and yet they prophecied. But if they had stood in my counsell, and had declared my words vnto my people, then they should haue turned them from their euil way, and from the wickednes of their inuentions. How long doe the Prophets delight to prophecie lies, euen prophecying the deceit of their owne heart. Is not my word like a fire, saith the Lord, and like a hammer

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tongues, and say, he sayeth, behold I
will come against Prophets saith, the
Lord, that steale my word, euery one
from his neighbour: behold I wil come
against them that prophecie false
dreames, saith the Lord, and doe tell
them, and cause my people to erre by
their lies and by their flatteries, and I
sent them not, nor commanded them:
therefore they bring no profit vnto this
people, saith the Lord. For thus hath
the Lord God of Israel spoken vnto
me, take the cup of wine of this my in-
dignation at my handes, and cause all
the nations to whom I send, to drinke
it, and they shall drinke and be moued,
and be mad, because of the sword that
I will send amongst them. Therefore
say thou vnto them, thus saith the lord
of hosts the God of Israel, drinke & be
drunk, & spew, & fall & rise no more,
because of the sword which I will send
amongst

amongst them: but if they refuse to take the cup at thine hand to drinke, then tell them, thus saith the lord of hostes, you shall certainly drinke; for loe, I begin to plague the citie where my name is called vpon, and should you goe free? you shall not goe quit. For I will call for a sword vpon all the inhabitants of the earth, saith the lord of hostes. The Lord shall roare from aboue, and thrust out his voice from his holy habitation, hee shall roare vpon his habitation, and crie aloud, the sound shall be to the ends of the earth, for the Lord hath a controuersie with the nations, and will enter into iudgement with all flesh, and hee will giue them that are wicked to the sword, saith the lord. Thus saith the lord of hostes, behold, a plague shall goe forth from nation to nation, and a great whirlwind shall be raised vp from the costes of the earth, and the slaine of the lord shal be at that day, from one end of the earth to the other end of the earth: they shall

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shall not bee mourned, neither gathered, nor buried; but shalbe as the dung vpon the ground. Thus my soule was farre off from peace, I forgot prosperitie, remembring mine affliction, and my mourning, the wormwood, and the gall, my soule hath them in remembrance and is humbled in me. It is the Lords mercies that wee are not consumed, because his compassions faile not. The Lord is my portiō, faith my soule, therefore wil I hope in him. The Lord is good vnto them that trust in him, & to the soule that seeketh him. It is good both to trust, and to waite for the saluation of the Lord. It is good for a man that he beare the yoke in his youth, for the Lord wil not forsake for euer, but though hee send affliction, yet wil he haue compassion, according to the multitude of his mercies: for he doth not punish willingly, nor afflict the children of men in stamping vnder his feete all the prisoners of the earth. Wherefore then is the liuing man sorrowfull?

rowfull man suffereth for sinne. Let vs
search & trie our waies, & turne againe
to the lord. Let vs lift vp our hearts
with our hands vnto God in the hea-
uens. Wee haue sinned and haue rebel-
led, therfore thou hast not spared: thou
hast couered vs with wrath and perfec-
uted vs, thou hast slaine, & not spared.
Thou hast couered thy selfe with a
cloud, that our prayer should not passe
thorow: thou hast made vs as the of-
scouring and refuse in the midst of
the people; al our enemies haue opened
their mouth against vs. Feare and a
snare is come vpon vs, with desolation
and destruction; the ioy of our heart
is gone, our dance is turned to mour-
ning: therefore our heart is heauie: for
these things our eyes are dimme. The
crowne of our head is fallen; woe now
vnto vs that we haue sinned.

O thou sonne of man, behold they
shall put bands vpon thee, and shall
bind thee with them, and thou shalt
not goe out amongst them, and I will
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make thy tongue cleaue to the roose of thy mouth, that thou shalt bee dumbe, and shalt not bee to them as a man that rebuketh, for they are a rebellious house: but when I shal haue spoken vn- to thee, I wil open thy mouth, and thou shalt say vnto them: Thus saith the Lord God, hee that heareth, let him heare, and hee that leaueth off, let him leaue off, for they are a rebellious house. Therefore thus saith the Lord God, because your multitude is greater then the nations that are round about you, and ye haue not walked in my statutes, neither haue you kept my iudgements: behold, I, euen I come against thee, and will execute iudgement in the midst of thee, euen in the sight of the nations. For in the midst of thee the fathers shall eate their sonnes, and the sonnes shall eate their fathers, and I will execute iudgement in thee, & the whole remnant of thee wil I scatter into all the winds: the third part of thee shal die with the pestilence, & with famine shall

Cap. 5.

shall they be consumed in the middest
of thee, and another third part thereof
shal fal by the sword round about thee,
and I will scatter the last third part
into all windes. And I will draw out
a sword after them, neither shall mine
eye spare thee, neither will I haue any
pitie. Thus shall mine anger bee ac-
complished, & I will cause my wrath to
cease in them, & I will be comforted; &
they shal know that I the lord haue spo-
ken it in my zeale, whē I haue accompli-
shed my wrath in them. Moreover I will
make thee wast, & abhorred amongst the
nations that are round about thee, and
in the sight of all that passe by, so shalt
thou bee a reproch and shame, a cha-
stisement, and an astonishment vnto
the nations that are round about thee,
when I shall execute iudgement in an-
ger, & in wrath, and in sharpe rebukes.
I the Lord haue spoken it, and they
shall know that I am the Lord, and that
I haue not said in vaine, that I will doe
this euill vnto them. Hee that is farre off
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shall die of the pestilence, and hee that
is neere shall fall by the sword, and hee
that remaineth and is besieged, shall
die by the famine. Thus will I accom-
plish my wrath vpon them, so will I
stretch my hand vpon them, and make
the land wast and desolate in all their
habitations, and they shall know that I
am the Lord. Crueltie is risen vp into
a rod of wickednes, none of them shall
remaine, nor of their riches, nor of any
of theirs, neither shall there bee lamen-
tation for them. An end is come, the
end is come, it watcheth for thee, be-
hold, it is come now, I will shortly
powre out my wrath vpon thee, and
fulfill mine anger vpon thee, I will
iudge thee according to thy waies, and I
will lay vpon thee all thine abominati-
ons. The sword is without, and the
pestilence and famine within, he that is
in the field shall die with the sword,
and he that is in the citie, famine and pe-
stilence shal deuoure him, all hands shal
be weake, and all knees shal fall away

Cap. 7.

as water. They shall cast their siluer in the streets, and their gold cannot deliuer them in the day of the wrath of the Lord; they shall not satisfie their soules, neither fill their bowels, for this ruine is for their iniquitie: when destruction commeth they shall seeke peace, but shall not haue it. Calamitie shall come vpon calamity, and rumor shal be vpon rumor: then shal they seeke the vision of the Prophet, but the law shall perish from the Priest, and counsel from the ancient. The king shal mourne, and the Princes shalbe clothed with desolation, and the hands of the people in the land shalbe troubled. I wil doe vnto them according to their waies, and according to their iudgements wil I iudge them, and they shal know that I am the Lord. Thus saith the Lord God, Woe vnto the foolish prophets that follow their own spirit, and haue seene nothing, because with your lies you haue made the heart of the righteous sadde, whom I haue not made sad, and
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strengthened the hands of the wicked,
that hee should not returne from his
wicked way, by promising him life.
Therefore thus saith the Lord God, be-
cause you haue spoken vanities & scene
lies, therefore behold, I am against you,
saith the Lord God, and my hand shall
be vpon the Prophets that see vanities,
and diuine lies, they shal not bee in the
assembly of my people, neither shal
they be written in the writings of the
house of Israel, neither shal they enter
into the land of Israel; for I wil deli-
uer my people out of your hand, and
you shal know that I am the Lord. And
the word of the Lord came vnto mee Cap. 2.
saying, sonne of man say vnto her, thou
art the land that is vncleane, thou hast
offended in thy bloud that thou hast
shed, thou hast caused thy dayes to
draw neere, and art come vnto thy
terme, In thee haue they despised fa-
ther and mother, in the midst of
thee haue they oppressed the stranger,
in thee haue they vexed the fatherlesse,
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and widdow, in thee are men that car-
 rie talesto shed bloud. Thou hast def-
 pised mine holy things, and hast pol-
 luted my sabbaths : in thee haue they
 taken gifts to shed bloud, thou hast ta-
 ken vsurie, and the increase, and thou
 hast defrauded thy neighbour by ex-
 tortion, and hast forgotten mee, saith
 the Lord God. There is a conspiracie
 of her Prophets in the middest there-
 of, like a roaring lyon, rauening the
 pray, they haue deuoured soules, they
 haue taken the riches and precious
 things, they haue made her many wi-
 dows, in the middest therof her priests
 haue broken my law, and haue defiled
 my holy things, they haue put no dif-
 ference betweene the holy and pro-
 phane, neither discerned betweene
 the vncleane and the cleane, and
 haue hid their eyes from my sab-
 baths, and I am prophaned amongst
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pray to shed bloud, and to destroy
soules for their owne couetous lucre.
The people of the land haue violently
oppressed by spoyling, and robbing,
and haue vexed the poore and the nee-
dy, yea they haue oppressed the stran- Ezechiel.
ger against right: & I sought for a man
amongst them, that should make vp the
hedge and stand in the gap before me
for the land that I should not destroy it;
but I found none. Behold therefore I
haue smitten my hand vpon the coue-
tousnes that thou hast vsed; and vpon
the bloud which hath beene shed in the
middest of thee. Can their hart endure,
or can their hands bee strong in the
dayes that I shall haue to doe with
thee? I the Lord haue spoken it and I
will doe it; as they gather siluer, and
brasse, and iron, and lead, and tinne, in-
to the middest of the furnace, to blow
the fire vpon it, & to melt it; so wil I
gather you in mine anger, and in my
wrath, and will put you there, and melt
you, and you shal know that I the Lord

Cap. 33.

haue powred out my wrath vpon you.
Say vnto them, as I liue, saith the Lord
God, I desire not the death of the wicked, but that the wicked turne from his
way and liue. Turne you, turne you
from your euill waies, for why will
you die? When the righteous turneth
from his righteousness, and committeth
iniquitie, hee shall euen diethereby.
But if the wicked returne from his wickednes,
and doe that which is lawfull and right,
he shal liue therby. Yee leane vpon
your swords, yee worke abomination,
and yee defile euery one his neighbours
wife, should yee then possesse the land?
Also thou sonne of man, the children of
thy people, that talke of thee by the
walles, and in the doores of houses,
and speake one to another, euery one
to his brother, saying, Come I pray you
and heare what is the word that
commeth from the Lord, for they come
vnto thee, as the people vseth to come,
and my people sit before thee, & heare
thy words, but they wil not do them

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them: for with their mouths they make
iestes, and their heart goeth after their
couetousnes, & loe, thou art vnto them
as a iesting song of one that hath
a pleasant voice, and can sing well, for
they heare thy wordes, but doe them
not. Say thus vnto them, thus saith
the LORD GOD, as I liue, so
surely they that are in the deso-
late places shall fall by the sworde,
and him that is in the open field will I
giue vnto the beasts to be deuoured;
and they that be in the courts, and in
the caues shall die of the pestilence; thē
shall they know that I am the Lord,
when I haue laid the land desolate, and
waste because of their abominations
which they haue committed. Wo vn-
to the shepheards of Israel that feede Cap. 34.
themselues, should not the shepheards
feede the flocks? yee eate the fatte, and
ye cloath you with the wooll, yee kill
them that are fedde, but you feede not
the sheepe. The weake haue you not
strengthened, and the sick haue you not

healed, neither haue you bound vp the broken, nor brought again that which was driuen away, neither haue you sought that which was lost, but with cruelty and with rigour haue you ruled them, and they were scattred without a shepheard; and when they were disperfed they were deuoured of all the beasts of the field. Therefore ye shepheards heare the word of the Lord: As I liue saith the lord God, surely because my flock was spoiled and my sheepe were deuoured of all the beasts of the field, hauing no shepheard, neither did my shepheards seeke my sheepe: but my shepheards fedde themselves, and fed not my sheepe. Behold, I come against the shepheards, and will require my sheepe at their hands, and cause the to cease from feeding the sheepe, neither shall the shepheards feede themselves any more, for I will deliuer my sheepe from their mouths, & they shall no more deuoure them. For thus saith the lord God, behold I will search my
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sheepe, and seeke them out, I will seeke that which was lost, and bring againe that which was driuen away, and will binde vp that which was broken, & will strengthen the weake: but I wil destroy the fatte, and the strong, and feede the with iudgement, because ye haue thrust with side and with shoulder, and pusht all the weake with your hornes, till ye haue scattered them abroad, therefore will I helpe my sheepe, and they shall no more be spoiled, & I will iudge betweene sheepe and sheepe. And ye my sheepe, the sheepe of my pasture, are mine, and I am your GOD, saith the Lord God. A new heart also will I giue you, and a new spirit will I put within you, and I wil take away the stony heart out of your bodie, and will giue you an heart of flesh, and I will put my spirit within you, and cause you to walke in my statutes, & ye shall keepe my iudgements, and do them, and ye shall dwell in the land that I gaue to your fathers, and ye shalbe my people, and I wil bee
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your God. I will also deliuer you from al your filthines. Thē shall you remember your owne wicked waies, and your deedes that were not good, and shall iudge your selues worthy to haue bene destroyed for your iniquities, and for your abominations. Be it knowne vnto you, that I doe not this for your sakes, but for my holy names sake; saith the Lord God. Therefore be ashamed, and confounded, O house of Israel, for your owne waies.

*Daniel against
impenitent
sinners, cap. 9.*

Wee haue sinned, and committed iniquitie, and haue done wickedly, yea we haue rebelled, and haue departed from thy precepts and from thy iudgements, for we haue not obeyed the voice of the Lord our God, to walke in his waies which he hath laid before vs by the ministry of his seruants the Prophets. Therefore hath the Lord made ready the plague and brought it vpon vs, for the Lord our God is righteous in all his workes which he doth: for we would not heare his voice. Many shall

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shall be purified, made white, and tried; but the wicked shall do wickedly, and none of the wicked shall haue vnderstanding, but the wise shall vnderstand.

Heare the word of the Lord ye children of Israel, for the Lord hath a con-
trouersie with the inhabitants of the land, because there is no truth, nor mercie, nor knowledge of God in the land. By swearing, and lying, and killing & stealing, and whoring they break out, & bloud toucheth bloud: yet let none rebuke nor reprove another; for thy people are as they that rebuke the priests, my people are destroied for lack of knowledge: because thou hast refused knowledge I will also refuse thee, that thou shalt be no Priest to me; and seeing thou hast forgotten the law of thy God, I will also forget thy childre: as they were encreased, so they sinned against me, they eate vp the sinnes of my people, and lift vp their mindes in their iniquitie. And as theeues waite
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*Osea against
impenitent sin-
ners. Cap. 4.*

for a man: so the cōpany of the Priests
murther in the way by consent, for they
worke mischiefe. Therefore wil I chāge
their glorie into shame, and there shall
be like people like Priest, for I will vi-
sit their waies vpon them, and reward
them their deedes. Their drunkennes
flincketh. they haue committed whor-
dome, their rulers loue to say with
shame, bring ye: whordome, and wine,
and new wine take away their hearts.
Therefore shall the Land mourne, and
euery one that dwelleth therein shall be
cut off. The Prophet shall fall with thee
in the night, and I will destroy thy mo-
ther. They wil not giue their mindes to
turne vnto their God, for the spirit of
fornication is in the middest of them, &
they haue not knowen the Lord. The
Princes of *Iudah* were like them that
remoue their bounds: therefore will I
powre out my wrath vpon them like
water, I, euen I wil spoile and go away,
I wil take away and none shall rescue it.
Wo vnto them, for they fled away frō

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me, destruction shalbe vnto them, because they haue transgressed against me, though I haue redeemed them, yet haue they spoken lies against me. I haue written to them the great things of my lawe, but they were counted as a strange thing, and they consider not in their heart that I remember all their wickednes. Now their owne inuentions haue beset them about, they are in my sight, for the wickednes of their inuentions I wil cast them out of mine house, I will loue them no more, all their Princes are rebels, my GOD will cast them away, because they did not obey, and they shall wander amongst the nations.

They turne iudgement to woorme-wood, and leaue off righteousness in the earth: they haue hated him that rebuked in the gate, and they abhorred him that speaketh vp rightly; therefore the prudent shall keep silence in that time, for it is an euill time, for I know your manifold transgressions, & your mighty sinnes, they afflict the iust, they take
re-

Amos against
impenitent sin-
ners, cap. 5.

Cap. 8.

Cap. 9.

rewards, and they oppresse the poore in the gate. Therefore the Lord God of Hostes, the Lord saith thus, mourning shall be in all the streetes, & they shall say in all the high waies, alas, alas, and they shall call the husbandmen to lamentation, and such as can mourn to mourning. Behold the daies come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water: but of hearing the word of the Lord, & they shall wander from sea to sea, and from the north euen to the east shall they runne to and fro to seeke the word of the Lord, and shall not finde it. Behold the eies of the lord are vpon the sinfull kingdome, and I will destroy it cleane out of the earth, and I will slay the last of them with the sword; he that flieth of them shall not fly away, and he that escapeth of them shall not be deliuered: though they dig into hell, thence shall mine hand take them; though they climbe vp to heauen thence will I bring them downe, and though

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though they hide themselves in the top of Carmell, I wil search and take them out thence; and though they be hid frō my sight in the bottom of the Sea, there will I command the serpent, and hee shall bite them; and though they go into captiuitie before their enemies, thēce will I command the sworde, and it shall slay them, and I will set mine eyes vpon them for euill and not for good.

For behold the Lord commeth out of his place, and will come downe, and tread vpon the high places of the earth, and the mountaines shall melt vnder him. So shall the valleies cleaue as wax before the fire, and as the waters that are powred downward. Woe vnto thē that imagine iniquitie, and worke wickednes vpon their beds, when the morning is light they practise it, because their hand hath power, and they couet fields, and take them by violence, and houses, and take them away, so they oppresse a man and his house, euen man and his heritage; the women of my
peo-

*Micheas against
impenitent
sinners. cap. I.*

Cap. 2.

people haue you cast out from their pleasant houses, and from their children haue you taken away my glory continually. They that prophesied, prophesie you not, they shall not prophesie vnto the, neither shall they take shame; if a man walke in the spirit, and would lie falsely, saying, I will prophesie vnto thee of wine & strong drinke, he shall euen bee the Prophet of this people. Therefore thus saith the Lord, behold against this family haue I deuised a plague, whereout ye shall not pluck your necks, and ye shall not go so proudly: for this time is euill. Thus saith the Lord concerning the Prophets that deceiue my people, and bite them with their teeth, and cry peace; if a man put not in their mouthes, they prepare warre against him, the heads thereof iudge for rewardes, and the Priests thereof teach for hire, & the Prophets thereof prophesie for money; yet will they leane vpon the Lord, and say, is not the LORD amongst vs? no euill can come

can come vpon vs, They hate the good
and loue the euill, they pluck the skins
from- them, and their flesh from their
bones, and they eate also the flesh of
my people, and fley off the skinne from
them, and they breake their bones, and
chop them in pieces as for the pot, and
as the flesh within the caldron. For the Cap. c.
rich men thereof are full of cruelty, and
the inhabitants thereof haue spokn lies,
and their tongue is deceitfull in their
mouthes. Shal I iustifie the wicked bal-
lances. & the bag of deceitfull waights:
therefore also wil I make thee sicke in
in smiting thee, and in making thee de-
solate because of thy sinnes: thou shalt
eate, and not be satisfied, and thy ca-
sting downe shalbe in the middest of
thee, and thou shalt take hold, but shalt
not deliuer; and that which thou deli-
uerest will I giue vp vnto the sworde.
Will the Lord bee pleased with thou-
sands of rammes, or with ten thousand
riuers of oile? shall I giue my first borne
for my transgression, euen the fruit of

Cap. 7.

my bodie for the sinne of my soule. He hath shewed thee O man what is good, and what the Lord requireth of thee, surely to doe iustly, and loue mercie, and to humble thy selfe to walke with thy God. Are ye the treasures of wickednes in the house of the wicked, and the skant measure that is abominable? The good man is perished out of the earth, and there is none righteous amongst men, they all lie in waite for blood, euerie man hunteth his brother with a net, to make good for the euil of their hands, the Prince asked, and the Iudge iudgeth for rewarde, so they wrap it vp. The best of them is a bryar, and the most righteous of the is sharper then a thorny hedge: the day of thy watchmen, and of thy visitation cometh, then shalbe their confusion. Trust you not in a friend, neither put your confidence in a Counsaillor, keepe the doores of thy mouth from her that lieth in thy bosome, for the son reuileth the father, the daughter riseth vp against the
the

mother, the daughter in law against her mother in lawe, & a mans enemies are the men of his owne house: therefore will I looke vnto the Lord, I will waite for God my sauiour, my God wil heare me, I wil beare the wrath of the Lord, for I haue sinned against him, vntill he pleade my cause, and execute iudgemēt for me, then wil he bring me forth to the light, and I shall see his righteousness. Who is a God like vnto thee? that taketh away iniquitie, and passeth by the transgression of the remnant of his heritage, he retaineth not his wrath for euer, because mercie pleaseth him; hee wil turne againe, and haue compassion vpon vs; he wil subdue our iniquities, and cast all our sinnes into the bottom of the sea; thou wilt performe thy truth to Iacob, and mercie to Abraham, as thou hast sworne to our fathers in old time.

The Lord is slow to anger, but he is great in power, & wil not surely cleere the wicked, the Lord hath his way in

Naham against
impenitenc
sinners, cap. 1.

the whirlewinde and in the storme, and the clouds are the dust of his feete. The Lord is good and as a strong hold in the day of trouble, and he knoweth thē that trust in him. God is iealous, and the Lord reuengeth, the Lord reuengeth, euen the Lord of anger, the Lord will take vengeance on his aduersaries, and he reserueth wrath for his enemies: who can stand before his wrath, or who can abide in the fiercenes of his wrath? his wrath is powred out like fire, and the rocks are broken by him.

*Habacuck as
gainst impen-
itent sinners,
Cap. 1.*

O Lord how long shall I cry, and thou wilt not heare? euen cry out vnto thee for violence, & thou wilt not help: why dost thou shew me iniquitie, and cause me to behold sorrowe? for spoyling and violence are before me, and there are that raise vp strife and contention: therefore the lawe is dissolued, & iudgement doth neuer go forth, for the wicked doth compasse about the righteous, therefore wrong iudgement proceedeth. Then shall they take courage, and

and transgresse, and doe wickedly, imputing this their power vnto their god. Thou art of pure eies, and canst not see euill, thou canst not behold wickednes: wherefore dost thou looke vpon the transgressors, and holdest thy tongue when the wicked deuoureth the man that is more righteous then he? O Lord thou hast ordeined them for iudgemēt, and O God thou hast established them for correction. Art not thou of old, O Lord my God, my holy one? I shall not die, but I wil reioice in the Lord, I wil ioy in the God of my saluation. The Lord is my strength, he will make my feete like Hindes feete, and he wil make me to walke vppon mine high places. The Lord is in his holy Temple, let all the earth keepe silence before him.

The great day of the Lord is neare, it is neare, and hasteth greatly, euen the voice of the day of the Lord: the strong man shall cry there bitterly, that day is a day of wrath, a day of trouble & heauines, a day of destruction and desolation,

Zephaniah.

against impenitent sinners.

Cap. i.

tion, a day of obscurity and darknes, a day of clouds and blacknesse, a day of the trumpet and alarum against the strong cities, & against the high towers: in the same day also wil I visit all those that daunce vpon the threshold so proudly, which fill their masters houses by cruelty and deceit, and I will bring distresse vpon men that they shal walke like blinde men, because they haue sinned against the lord, and their blood shall be powred out as dust, and their flesh as dung, neither their siluer nor their gold shalbe able to deliuer them, in the day of the lords wrath, but the whole land shalbe deuoured by the fire of his iealousy, for he shal make euen a speedy riddance of all thē that dwell in the land. Gather your selues, euē gather you O nation not worthy to be loued before the decree come forth, & ye be as chaffe that passeth in a day, and before the fierce wrath of the Lord come vpon you, and before the day of the Lords anger come vpon you: seeke
you

you the lord all the meeke of the earth,
which haue wrought his iudgement,
seeke righteousnes, seeke holines, if so
be that ye may be hid in the day of the
lords wrath. I said surely thou wilt fear
me, thou wilt receiue instruction, so
their dwelling should not be destroied,
howsoeuer I visited them: but they rose
earely, and corrupted all their workes,
she heard not the voice, shee receiued
not correction, shee trusted not in the
lord, she drew not neere vnto her God:
her Princes within her are as roaring
lyons, her Iudges are as wolues in the
euening, which leaue not the bones till
the morrow, her Prophets are light and
wicked persons, her Priests haue polluted
the sanctuary, they haue wrested the
lawe. The iust lord is in the midst
therof, he wil do none iniquitie, euerie
morning doth he bring his iudgement
to light, he faileth not; but the wicked
will not learne to be ashamed: therefore
waite vpon me, saith the lord, vntill the
day that I rise vp to the pray, for I am

determined to gather the nations, and that I will assemble the kingdomes, to powre vpon them mine indignation, euen all my fierce wrath: for all the earth shall bee deuoured with the fire of my iealousie. Sure then will I turne to the people a pure language, that they may call vpon the name of the lord to serue him with one consent. In that day shalt thou not be ashamed for all thy workes wherein thou hast transgressed against me. For then will I take away out of the midst of thee them that reioice of thy pride, and thou shalt no more bee proud of my holy mountaine: the will I leaue in the midst of thee an humble, and a poore people, and they shall trust in the name of the lord: the remnant of Israel shall doe none iniquitie, nor speake lies, neither shall a deceitfull tongue be found in their mouth: for they shalbe feed & lie downe, & none shall make them afraid.

*Haggai against
impenitent
sinners. cap. I.*

Now therefore, saith the Lord of hostes, consider your owne waies in your

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your hearts: ye haue sown much, and
bring in little; you eate, but you haue
not enough; you drinke, but you are
not filled; you claoth you, but you are
not warine; and hee that earneth wages,
putteth the wages into a brokē bagge;
you looked for much, and loe it came
to little; & when you brought it home,
I did blow vpon it, and I called for a
drought vpon the land, and vpon the
mountaines, and vpon the corne, and
vpon the wine, and vpon the oyle, vp-
on all that the ground bringeth forth,
both vpon men, and vpon cattle, and
vpō all the labour of the hands: I smote
you with blasting, with mildew, and
with haile, in all the labours of your
handes: yet you turned not to mee, saith
the Lord.

Thus speaketh the Lord of hostes, **Zacharie a-**
saying, these are the things that yee **gainst impeni-**
shall doe, speake euery man the truth **tent sinners.**
vnto his neighbour, execute true iudg- **Cap. 7. 8.**
ment, and shew mercy and compassion
euery man to his brother, and oppresse
not

not the widow, nor the fatherles, the stranger, nor the poore, and let none of you imagine euill against his brother in your heart, and loue no false othe, for all these things are the things that I hate, saith the Lord: but they refused to hearken, and puled away the shoulder, and stopped their eares, that they should not heare, yea they made their hearts as an adamant stone, lest they should heare the law, and the wordes of the Lord of hostes sent in his spirit by the ministrie of the former Prophets: therefore came a great wrath from the Lord of hostes.

Malac. against
impenitent
sinners, Cap. I.

I haue loued you, saith the Lord, yet you say wherein hast thou loued vs? A sonne honoreth his father, and a seruant his master; if then I bee a father, where is mine honour? and if bee a master, where is my feare? saith the Lord of hostes vnto you, O ye Priests that despise my name; & ye say, wherein haue we despised thy name? my couenant was with Leuie of life & peace,
and

and I gaue him feare, and he feared me,
and was afraid before my name; the
law of truth was in his mouth, & there
was no iniquitie found in his lippes; he
walked with me in peace, and equitie,
and did turne many away from iniqui-
tie. For the Priests lippes should pre-
serue knowledge, & they should seeke
the law at his mouth, for he is the mes-
senger of the Lord of hostes: but yee
are gone out of the way, yee haue cau-
sed many to fall by the law, yee haue
broken the couenant of *Leuy*, saith the
Lord of hostes; therefore haue I made
you also to be despised and vile before
all the people, because you kept not
my waies, but haue beene partiall in
the law, from the dayes of your fathers
haue you gone away from mine ordi-
nances, and haue not kept them: re-
turne vnto mee, and I will returne vnto
you, saith the Lord of hostes; but ye
said wherein shall wee returne? your
words haue beene stout against mee,
saith the Lord; yet ye say what haue we
spoken

spoken against thee? ye haue said, it is
in vaine to serue God; and what profite
is it that we haue kept his commande-
ments, and that we haue walked hum-
bly before the Lord of hosts. Therefore
we count the proud blessed, euen they
that worke wickednes are set vp, and
they that tempt God, yea, they are de-
liuered. Then spake they that feared
the lord, euery one to his neighbour,
and the lord hearkened, and heard it,
and a booke of remembrance was writ-
ten before him, for them that feared
the lord, and thought vpon his name,
and they shall be to me, saith the lord
of hosts, in that day, that I shall do this,
for a flocke, and will I spare them, as a
man that spareth his owne sonne that
serueth him. Then shall you returne,
and discern betweene the righteous
and the wicked, betweene him that ser-
ueth God, & him that serueth him not.
For behold, the day commeth that shal
burne as an ouen, and all the proud, yea
and al that do wickedly shalbe stubble,
and



Ex eodem libello de eadem
materia hæc carmina
componuntur.

*Int tibi diuitia, sit honos, sit larga supellex
S Esse tamen vel sic bestia magna potes:
Deniq, quicquid eris, nisi sit iustitia tecum,
Magna quidem dico, bestia semper eris.*

The Conclusion.

A prudent man seeth the plague, and
hideth himselfe; but the foolish goe on
still, and are punished.

Blessed is the man that feareth al-
way: but hee that hardeneth his heart
shall fall into euill.

The feare of the Lord leadeth to life,
and hee that is filled therewith shall
continue, and shall not be visited with
euill.

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A short exhortation and dialogue, shewing that Christ is to all true Christians life and ioy, and that death is their advantage.

IT is good that we haue sometimes griefes, sicknes and aduersities; for they driue a man to behold himselfe, and to see that he is heere but as an exile in imprisonment & banishment, wanting heauently light, in a world and valley of misery, couered with darknes and shadow of death, where a man is oft times defouled with sin, encumbred with passions, disquieted with dreads, bounden with charges, busied with vanities, blinded with errors, ouercharged with labours, vexed with temptations, ouercome with delights and pleasures of the world and of the flesh, and grievously tormented, sometimes with sicknesses, penury and need: in which world there are also diuers kindes of Diuels, which do nothing day and night, but

Y 2 range

range vp and downe , seeking whom they may deuoure, whose continuall care and onely desire is to deuoure the foules whom God hath created. who whether we sleepe or wake, eate or drinke, or whatsoeuer we do else, lie in wait for vs night and day , by all meanes, by all subtilty and craft, now openly, now couertly , aiming at vs with their poisoned arrowes to destroy our foules. Behold they haue laid infinite traps to take and entangle our feet , and all our waies haue they filled with snares to catch our foules ; they haue laid snares in riches, snares in pouerty, snares in meate, snares in **drinke**; in pleasures snares, in sleepe snares, in watching, snares : they haue laid snares in our words , snares in our workes, and snares in all our waies; and yet such is our extreame madnesse, that albeit we do continually behold these Dragons before our eies, with open mouth, prepared to deuour vs ; yet neuerthelesse we snort and sport
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n our security & carelesnes, as though we were safe before them, who desire nothing, but our destruction: Our enemies to murder vs watch alwaies & sleep not, and we sleepe and watch not for our saluation, as one temptation goeth, another commeth, & the cause is, for we haue lost our innocencie. It is maruaile therefore that any man can be merry in this life, if he confidet well how farre he is banished out of his heauenly country, and in how great perill to perish euerlastingly his soule standeth: but through lightnes of heart, & negligence of our defaults wee feele not, nay we will not feele the sorrowes of our owne soule, but oft-times wee laugh, when we ought rather to weep, and mourne: for there is no perfect libertie, nor true ioy, but in the feare of God, and in a good conscience: neuer giue thy selfe to any manner vndiscreet mirth, for no maner of thing, as nigh as thou maiest haue done, sorrow for thy sinne, and meditate continually on

thy mortality and death, according to the counsell of *Salamon* in his booke of *Eccles*. Remember now thy Creator in the daies of thy youth, while the euill daies come not, nor the yeares approach wherein thou shalt say, I haue no pleasure in them, whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the cloudes returne after the raine: when the keepers of the house shall tremble, and the strong men shall bow themselves and the grinders shall cease because they are few, & they waxe darke that looke out by the windows, and the doores shall be shut without, by the base sound of the grinding, and thou shalt rise vp at the voice of the bird, & the daughters of singing shall be abased: and thou shalt be afraid of the high thing, and feare shall be in the way, and the Almond tree shall flourish, and the Grasshopper shall bee a burden, and concupiscence shall bee driven away: while the siluer corde is not lengthned, nor the golden ewre broken,

broken, nor the pitcher broken at the well, nor the wheele broken at the cisterne, and dust returne to the earth, as it was, and the spirit returne vnto God that gaue it; For man shall go to the house of his age, he shall lie downe and be quiet, he shall sleep and be at rest, the eye that hath seene him, shall see him no more, and his eye shall returne to see no more pleasure: for as the cloud vaniseth and goeth away, so he that goeth downe to the graue, shall come vp no more, he shall returne no more to his house, neither shall his place know him any more: for he shall go and shall not returne, euen to the land of darknes and shadow of death shall he go, into a land, I say, darke as darknes it selfe, and into the shadow of death, where there is no order, but the light is there as darknes, and the iust and the wicked shall sleep together in the dust, and the wormes shall couer them, they shall be brought vnto the graue, and they shall remaine in the

Y 4 heap,

heap, the graue shall be their house,
 and they shall make their bed in the
 darke, they shall say vnto corruption,
 thou art our father, and to the worme,
 thou art our mother, and our sister, and
 the slimy valley shall be sweete vnto
 them, and the worme shall feelee their
 sweetnes. There shall the wicked cease
 from their tyranny, and they that haue
 laboured valiantly shall be at rest, there
 shall the prisoners rest together, & heare
 no more the voyce of the oppressor,
 there shall be small and great, and the
 seruant shall be free from his master, and
 euery man liuing, shall draw after them,
 as before there were innumerable: wee
 shall bee brought all vnto death,
 and to the house appointed for all
 the liuing; For in the hand of the Al-
 mighty is the soule of euery liuing
 thing, and the breath of all mankind:
 the daies of man are determined, & the
 number of his monethes are with him,
 hee hath appointed him as bounds,
 which he cannot passe, & man knoweth

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and death is great aduantage. 359

not the houre of his death: for when his flesh is vpon him, he shalbe sorrowful, & while his soule is in him it shal mourn but when death shal come, then he sleepe, and riseth not: for he shall not wake againe, nor be raised from his sleep, vntill the heauens be no more. For all shall go to one place, all was of the dust, & all shall returne to the dust. But though after our skins, wormes destroy this body, yet shal we see God in our flesh, whom we our selues shall see, and our eies shall behold and none other for vs, though our reines be consumed within vs, for our redeemer liueth, and he shall stand the last on the earth, and he shall bring euery worke to iudgment, with euery secret thought whether it be good or euill. Therefore take away grieffe, anger and enuie out of the heart, and cause euill to depart from thy flesh, & thinke oft on the saying of the Apostle, in the 9. to the *Hebrues*. It is appointed vnto all men that they shall all once die, and after that
commeth

commeth the iudgement. So Christ was once offred to take away the sins of many, and vnto them that looke for him, he shall appeare the second time vnto saluation; for we must all appeare before the iudgement seate of Christ, that euery man may receiue the things that he hath done in his body, according to that he hath done in his body; according to that he hath done, whether it be good or euill. This death the vnto which all flesh shal come, is either an entrance or gate to perpetual liberty and pleasure, or to perpetual prison and paine: the death which maketh entrance to euerlasting paine is termed Ghostly, and the sicknes which warneth of the same is also Ghostly: which Ghostly sicknes and infection proceedeth of the malice of Satan, and corruption of our owne wicked nature, driuing all of whom it taketh hold either to error in religion, error in life, or error in both. Of error in life, the booke of *Wisdoms* speaketh, saying,
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and death is great advantage. / 361

Seeke not death in the error of your life, destroy not your selues through the workes of your owne hands. And of error in religion it is spoken in the 106. *Psalme*, and 39. verse. Thus were they steined with their owne workes, & went a whooring with their owne inuentions. The like wherof is affirmed in the 2. Epistle of *S. Iohn*, where it is said, He that transgresseth and abideth not in the doctrine of Christ, hath not God, he that continueth and abideth in the doctrine of Christ, he hath both the Father and the Sonne; which commandement and lesson our Sauour had taught before in the Gospel of *S. Matthew*. the 15. chapter, and the 9. verse. And in vaine do they worship mee, teaching doctrines & commandements of men: as do all the heathenish idolaters, Iewes, Infidels, Turks, Heretikes & Miscreants, which do worship false gods or honour and serue the true God after a false manner, according to the inuentions and commandements of men,
embracing

embracing doctrines and traditions for the worship and seruice of God, more then are deliuered in the holy scriptures, the word of God, and some also contrary to the same, according as doth the Court or Church of Rome, and all the company of Catholike Papists, disciples and followers of the Court and Church of Rome, which ghostly sicknes, infectiō of error in religion, error in life, or error in both, bringeth with it euerlasting death both of body and soule, if the infected truly penitent, renouncing and detesting all his former errors, both of religion & life, be not washed, purged, and clesed in the pretious blood of Iesus Christ the sonne of God; & so through Gods mercifull grace and goodnesse granted in his beloued sonne bee forgiven, and fully pardoned of the same, according as *S Paul* affirmeth, That without blood nothing can be made cleane, and the blood of Christ shal cleanse our conscience from all sin, It is then necessaric

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farie for you and all others that looke and hope for saluation, to beleue and hold stedfastly vnto your liues end, the true holy Catholike and Christian faith, cōteined sūmarily in the articles of our beleefe, according as the same hath bin of ancient time gathered and drawē out of the scriptures of the old & new testament, the holy writtē word of God, and is more amply and large declared in those holy bookes, with all other things taught in those bookes necessarie for a Christian man to instruct him fully, perfectly, and sufficiently in the way to euerlasting life.

Quest. Do you then truely and vnfeynedly beleue that all things pertaining to the true worship and seruice of God, and for the instruction and guiding of your soule in the right knowledge of the way to euerlasting life and saluation, are sufficiently and fully contained and taught in the holy written word of God, of the old and new Testament, and will you heartily and

and vnfeinedly renoūce al other faiths, worship and seruice of God, not being most truely contened and taught in those holy bookes?

Ans^r. *I beleene and embrace that faith, worship and seruice of God, contened and taught in the holy books aforesaid, as only & fullie sufficient through the grace of Gods spirit, to instruct and teach my soule in the way to euerlasting life: and I do heartilie & vnfeinedlie renounce all faithes, worship and seruice of God, more then that, or contrarie to that which is most truelie and sufficientlie taught and deliuered in those holie bookes of the old and new Testament.*

Reioice then and be of good comfort that god doth giue you grace to beleene and hold stedfastly the true ancient Catholike Christian faith of our Lord Iesus Christ, contained and fully taught in the holy bookes ofore said.

Qu. Do you as all true beleeuers & christiās, confesse according as you are taught in gods holy word that you haue not spēt the time of your life past so holily

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ly & vprightly as you ought to haue done, hauing in thought, word, & deed many times and waies transgressed the most holy cōmandemēts of god, deseruing therby the sentence & condēnation, of eternall punishment and hel' fire?

Ans. I confesse it.

Quest. Are you truely and vnfainedly heartily sorry for it?

Ans. I am, and I beseech God by his grace to make me truelie penitent of all my offences and trespasses.

Quest. Haue you an earnest desire, and stedfast purpose through the power of Gods grace to amend your sinfull life past, and to lead a new life according to Gods holy will and commandements, all the rest of your daies, that God shall grant you life?

Ans. I doe earnestlie desire it, and I beseech God who is the giuer of all goodnes to direct me by his grace so to do.

Qu. Do you truely, vnfainedly and stedfastly belecue that Christ the Son of God, and sauour of the world hath died

died and shed his bloud for you, and hath by his death and the shedding of his most precions bloud washed and cleansed your soule from sinne, & giuen vnto the same by his gracious imputation, perfect wisdom, righteousness, sanctification & redemption through himselfe, that your body and soule may be deliuered through the merits of his death from euerlasting damnation, and obtaine euerlasting life?

Ans. I beleene, and I beseech God of his mercie to helpe mine vnbeleefe, and to increase and strengthen this faith in me vnto my liues end.

Quest. Do you stedfastly beleene that there is no help, comfort nor saluation for your soule or body, but through the pretious death and passion of Iesus Christ the sonne of God, who knowing no sinne was made to be sinne for vs, that we might be made the righteousness of God in him, according as the Apostle declareth in the 5. of the 2. to the *Corinthians* and last verse: For he made

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made him to be sin for vs which knew no sin, that wee should bee made the righteousnes of God in him? he alone being, as the same Apostle affirmeth, our wisdom, righteousnes, sanctification and redemption.

An. *I doe steadfastly beleene it.*

Q. Are you hartily glad, and thankfull for this great mercie bestowed vpon you?

An. *I am, and I praise God giue me grace so to be.*

Be of good comfort then, and while your soule is in you, be thankfull vnto God for this his great mercy bestowed vpon you, and in the precious death & passion of our Lord and Sauour Iesus Christ, put your whole trust, commit your selfe vnto him, and with his precious body & bloud, couer your soule, and infold and wrap your selfe wholly in it, and say vnto him after this maner: O my sweet Sauour, for this thy names sake be it vnto me, according to this thy name looke vpon me a sinful wretch

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calling vpon thy holy name, and O sa-
uiour, bee vnto mee a sauiour for thy
names sake: For surely there is no man
iust in the earth that doeth good, and
sinneeth not, neither any that can say I
haue made my heart cleane, I am cleane
from my sinne. Thou onely art the ho-
ly of all holiest, and I am the filth of all
finners: but Lord if thou wilt, thou
canst make me cleane, say thou also vn-
to my soule, I wil, be thou cleane. Who
can tell how oft he offendeth? O cleanse
thou me from my secret sinnes. Thou
Lord hast said also in the gospell that
the whole neede not the Physition, but
they that are sick, and hast also most
gratioussly bidden vs to come vnto thee
when we feele our selues trauailed, and
heauie loaden, saying in most sweete
and comfortable words, *Come vnto mee
all ye that trauaile and are heauie loaden,
and I will refresh you.* I come therefore
vnto thee because of thy sweet bidding,
fore trauailed and loaden with the bur-
den of my sinnes which are so heauie v-
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pon me, that I am not able to looke vp,
yea they are more in number then the
haire of my head, and my heart hath
failed me, but Lord let it be thy plea-
sure to deliuer me, make hast O Lord
to help me, for I am sore charged, and
cumbred with many euil temptations,
my heart is also intangled and oppres-
sed with many euil passiōs which come
of my flesh, of the world, and of the di-
uell, and there is none that can help me
or deliuer mee, nor that can make mee
free and safe, but only thou my Lord
God, my onley sauour, to whom, I
commit me. Refresh me which am so
trauailed, lighten me which am so bur-
dened; thou art the most soueraigne
physition, and my soule is also sore sick
in sinne, heale mee which come to bee
made whole through thee, the sicker
that my soule is, the more desire it hath
to be healed, and the more neede hath
it of thee. Turne not thy face away
therefore from me, neither cast thy ser-
uant away in displeasure, leaue me not,

neither forsake me O God of my saluation: for why? in healing the deadly sicknes of my soule shall well be shewed and commended the greatnes of thy goodnes that wilt helpe and heale so wretched a creature: if thou receiue me into the large bosome of thy mercy, the place wil not be the more straitned, or lessened by me. It is true Lord that I haue sinned, and in the whole course of my life haue multiplied many offences, and no repentance or punishment of my selfe may suffice to satisfie thy iustice. But I humbly beseech thee to forgiue me O Lord, forgiue me, & destroy me not with my transgressions, bee not angry with me for euer by reseruing euill for me, neither condemne me into the euerlasting damnation of hell darknes, and paines prepared for the Diuel and his angels, for thou art the God, euen the God of them that repent, and in me thou wilt shewe all thy goodnes, for sure it is that thy mercies are endlessly more then mine offenses, and though
my

my transgressions are infinite, yet more infinite are thy mercies. Therefore if thou shalt enter into iudgement with me thy poore and vnworthy seruant, I will lay before thee the rich righteousness of thy beloued sonne Iesus Christ my sauiour, which hee hath purchased & giuen vnto me by his precious death: I will lay his righteousness giuen vnto me betweene my soule and thy iudgement, otherwise Lord I may not, nay I dare not contend with thee, for thine angry threatnings towards sinners are importable, but thy mercifull promises are vnmeasurable and vnsearchable, for thou art the most high Lord of great compassion, long suffering, and most mercifull. Thou Lord according to thy great goodnes hast promised repentance, and forgiveness to them that sinne against thee, and for thine infinite mercies hast appointed repentance vnto sinners that they may bee saued; I therefore a most wretched sinner bewaile my manifold sinnes, & earnestly

repent me of my former wickednes and
vngodly behauiour towards thee, and
all my christian brothers & sisters gone
before me, or remaining still in this pre-
sent worlde, for I haue sinned against
heauen and against thee, and I am no
more worthy to be called thy sonne; &
though for mine vnworthines I am not
able of my selfe to purchase thy par-
don hauing beene thy prodigal & wa-
stful childe which haue wasted all the
substance of my life in sinne, & am fal-
len to great wretchednes, yet I beseech
thee blessed Lord to looke vpon mee
with the eies of thy pitie, and receiue
me in the reioicings of peace, and grant
me the blessings of forgiuenes, and do a-
way the wickednesse that I haue done,
that I may appeare cleane vnto thee, as
thou madest me, and receiue mee againe
into fauour; and if thou answere vnto
my Soule, thou hast deserued damna-
tion, Lord I confesse that I haue sinned a-
boue the number of the sand of the sea,
and my transgressions are exceeding ma-
ma-

ny. I did not thy will, neither kept I thy commandements, & I am not worthy to behold and see the height of the heauens for the multitude of mine vnrighteousnes, but I lay before thee betweene mine euill deserts, and thine vnsearchable and terrible iudgement, the death and sufferings of my sauiour and redeemer, which hath giuen his most precious body to be broken, and his blessed bloud to be shed as a iust recompence for all mine offences, in whom only thou art pleased, & through whom thou canst not be offended with me: receiue O Lord, the merits of his precious death and passion, for those merits which I ought to haue had, and alas haue not; & now Lord I say againe, I put the most cleare shining and glorious bodie of thy beloued Sonne my Lord and sauiour betweene me & thy wrath, betweene my sinfull soule and thy feareful and terrible iudgements, & in the triumphant & victorious merits of his most precious death and passion, I

commend my soule L O R D into thine
handes, for in that, that I liue now in the
flesh, I liue by the faith in the sonne of
God, who hath loued me, & giuen him-
selfe for mee, through whom, and for
whose sake I am assured that thou wilt
saue me that am vnworthy, according
to thy great mercie. Therefore will I
praise thee for euer all the daies of
my life, for all the powers of
the heauens praise thee,
& thine is the glorie
for euer and e-
uer, Amen.

Finis.

Oratio

*Augustinus in libro de correctione
& gratia dicit.*

Prima libertas voluntatis erat posse non peccare, in renatis nonissima erit multo magis non posse peccare, in non renatis multo minus posse nihil sed peccare, prima immortalitas erat posse non mori, in renatis nonissima erit, multo magis non posse mori; in non renatis, multo minus non posse vivere: prima perseverantie potestas erat, posse bonum non differere in renatis, nonissima erit perseverantie felicitas non posse bonum deferere, in non renatis maledictionis in felicitas non posse malum relinquere.

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*A Preparatiue necessary to prayer,
which ought to be faithfull and
frequent, seruent and patient.*

WHosoever desireth to be
most conuersant with God,
must apply himselfe often
to his deuout praiers, and to
the reading of holy scriptures: for in
his praiers, he talketh with God, and
in his reading of holy scriptures, God
talketh with him. In which scripture he
shall find noted, that praier is sometime
taken for euery good worke, as vpon
that saying of the Apostle, Praie conti-
nually, the learned do interpret, that he
onely may be said to pray continually,
that dischargeth his duty well in euery
good worke continually, so that a iust
and righteous man neuer ceaseth to
pray vntill he cease to be righteous: for
no man can pray or praise God conti-
nually with his lips, neither is such a
prayer or praise of God without the
desire or consent of the heart, pleasing

or acceptable vnto God, but hee that prayeth vnto God, or praiseth God by his good workes and conuersation, he doth and may continually pray and praise God most affectionately glorifying him by his works. True prayer also is thus defined: Prayer is a most godly affection of the minde directed vnto God, and this affection is a godly and Christian desire: and euery godly and Christian desire may be termed a praier. When our affection therefore and desire is directed vnto God, it goeth as a messenger sent from man to God, and it entreth into the sanctuary of God, vnto which place our flesh cannot be admitted: our praier is also a kind of petitiō preferred vnto God for all things necessary & cōuenient; nether doth it befeeme any child of God to aske of God such things as are not meet but such things are to be asked which are necessary for the soules health; neither cā any thing be said to be asked in the name of our Sauier, which is not asked

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asked for ſaluatiō ſake. To pray alſo a-
right, is to ſend forth the ſorrowful ſigh-
ings of our ſoules: & not many eloquēt
& glorious words. And to cōmend this
duty the more vnto vs, theſe godly ſay-
ings are of great force, which we finde
in *Eccleſ.* 18. and *Ierem* 33. Be not let-
ted to pray often, but cry vnto God
and he will heare thee. To the commen-
datiōs alſo of praier, the examples of all
the ſaints of God are of great force who
while they liued in the world perſeue-
red in praier, with one heart together
with the women, and *Mary* the mother
of Ieſus, as it is ſaid in the *Acts*. Our
Lord and Sauour Chriſt alſo was ac-
cuſtomed o'ten to pray, as in many pla-
ces of the Goſpell it apeareth, not that
he needed praier, when of himſelfe he
had power of all things; but to giue vs
an example of diligent prayer, he being
vnwilling that we ſhould ſlothfully
and negligently praētise that which he
ſo diligently by his exāple had taught:
It is a ſhame therefore for any Chriſti-

an disciple to be ignorant of that which their Lord & master Christ did so diligently teach, & as great shame it is, seldom to doe that which their master Christ did so often, especially seeing praier is a matter so profitable & gainfull vnto vs: for more may one Saint of God preuaile by his prayer, then many miserable sinners can do by their force: more doth one godly man get from heauen in an houre by his praier, then many thousand of armed Souldiers can get vpō earth by their force and armes. Praier also will make vs to triumph ouer our spirituall enemies, as Saint *Iisdore* declareth, saying: This is the remedie by which we consume all the temptations of our vices, that so often as we feele our selues pricked with sinne, so often wee should turne our selues to seeke help by our prayers: for diligent praier doth weaken the force of all vice. If therefore you will patiently beare all aduersity, be a man of prayer: if you will ouercome all temptations
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and tribulations of this world, be a man of prayer: if you will resist all the crafts of the Diuell, and auoid his deceits, be a man of praier: if you desire to conquer your owne affections, be a man of praier: if you desire ioyfully to liue in the worke of God, & safely to passe thorow the labours and affections of this life, be a man of prayer: if you desire to lead a spirituall life and to conquer the workes of the flesh, be a man of prayer: if you desire to establish your heart, according to the good will and pleasure of God, and to root out all the vices of your soule, and to adorne it with all vertues, be a man of prayer: if you desire to auoid all vaine thoughts, & to feed your soule with holy thoghts and desires, and with seruient deuotions, be a man of praier: if you desire in a holy contemplation to enjoy the imbracings of Christ your spouse, and to tast of the heauenly sweetnes, bountifulnes and goodnes of God, which in some sort may be felt, but cannot possibly be vttered

vntered, be a man of prayer, by which worke of praier only the heavenly contemplation and sweetnes may be tasted.

Wee must further know, that prayer may be diuided into three degrees, viz. Requests, Beseechings & Thankesgiuings. Our requests, as *S. Bernard* saith, are most commonly applied about the obtaining of temporall things, and the necessities of this life, which requests God approving of the mind of the asker, doth notwithstanding that which seemeth best to himselfe. Let none of the faithfull therefore thinke that their praiers or requests are little esteemed: for G O D who heareth their praiers, doth not lightly esteeme of them, but before their praiers goe out of their mouthes, he causeth a remembrance to be kept of them, and one of these two, all the faithful may vndoubtedly hope for, that either God wil giue that which they aske, or that which hee knoweth to be more profitable for them, for wee know not what to aske as wee should,
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but G O D pardoning our ignorances, mercifully receiueth our praiers, denying to giue vs that which he knoweth to be vnprofitable for vs, or deferreth to giue it vntill he knoweth the fittest time to bestow it: our praier therefore shall neuer be idle or vnprofitable, so that we alwaies do that in our praier, whereof we are admonished in the 37. Psalme, saying, Delight thy selfe in the Lord, and he shall giue thee thine harts desire: and giue vnto God Almighty most hartie thanks for his most gracious and louing care which he hath alwaies on thee, that thou doest ignorantly desire that which he knoweth to be vnprofitable for thee, he hearing thy requests, granteth not that which thou desirest. but giueth thee for it a better gift, euen as a most louing father which to his child that asketh bread giueth it most willingly, but if he aske a knife he wil not giue it him, but rather breaketh or cutteth the bread which hee before had giuen him. Pray therefore in an assured

assured hope both faithfully and lo-
uingly, pray instantly and patiently,
but in these requests which pertaine
to temporall blessings, as if you aske
continuance of peace, health of body,
plenty of temporall things, tempe-
rance of aire, or such like, in these
things after your requests haue beene
faithfully shewed forth vnto GOD,
waite patiently what his pleasure shall
be to do in these things, not importu-
nately struiuing for them, because wee
know not, but our Father which is in
heauen knoweth best what is needfull
to be giuen vnto vs in these things,
which he will assuredly giue vnto vs:
but in the begging of spirituall bles-
sings we must instantly, patiently and
importunatly seeke for them, neuer
giuing ouer till we haue obtained our
requests, as when we do begge the re-
mission of our sinnes, the grace of a-
mendment of life, or any other ver-
tues, pertaining to our soules health,
and euerlasting happinesse, where both
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in body and soule we shal receiue full and perfect blessednes: In these, I say, and in such like requests, in all humility, trusting onely to Gods merciful loue, aske in faith, striuing against all wauering and doubting : for he is vnworthy of any spirituall blessing from God, who striueth not to ouercome all wauering doubtfulness of Gods merciful loue towards him and when he praith vnto God, he seemeth to repect God, when he doubteth that the spirituall things which he desireth to obtaine, & which he hath praied for, shall not be giuen vnto him, Therefore when thou praieest for that which God both commendeth and cōmandeth, aske without doubting, and thou shalt assuredly obtaine, as in the examples before shewed, when you aske the remission of sinnes, true repentance, the grace of Gods holy spirit, true Christian vertue, wisdom, faith, righteousness, humility, patience, charity, mercifulnesse and such like spirituall graces, for God hath promised

promised all these, commanding vs to pray for them, saying, aske and you shal haue: be not faint hearted therefore in thy praiers, for God will surely grant thy desire. how soeuer he deferreth to giue, he will not take his mercy and grace from thee, but trust in the Lord, and he will giue thee thy hearts desire; and though thou receiue not these blessings presently of his spirituall grace, yet thou shalt surely receiue them, for God, who is truth it selfe, neither can nor wil deceiue thē that put their trust in him, hold fast therfore thy faith, and God wil neuer faile to perform his promise, he wil not presently giue thee that which thou askest, that thou maiest learne with great desire to begge that which is great, thy praiers are not presently heard that according to the time that they are deferred, the greater blessings may be heaped vpon thee; when therefore the spirituall graces are great which are promised vnto thee. Let not thy desires be small vnto them, but
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strive to make thy desires agreeable to the greatnes of the things that are promised:& if God seeme not to heare thy first praiers, leaue not off to knocke and call vpon him, but with more importunacie and earnest crying vpon him who is thy sauour, vntill he hath fully satisfied thy desire. God loueth earnestnes and importunacy in our praiers, and therefore according to the example of the Cananitish woman, perseuer, stay stedfastly and wait patiently, vntil the grace of God be giuen vnto thee, who correcteth all our faults, cleanseth all our vncleanesse, scattereth away the cloudes and stormes of error, when with an earnest minde and voice we cry vnto him. Therefore let no Souldier of Christ cast away his shield of prayer, so long as the battaile endureth, which Christian warfare endureth so long as we liue in this life: For the life of euery Christian is a warfare here vpon earth, dangers are alwaies at hand, whether we looke to our soules

orto our bodies, to the outward or to the inward matters; that we carry alwaies with vs. And against all these, we haue but one onely remedy or refuge, which is praier: for as it is vnfit that any souldier should go to the battell without his compleat armor: So the Christian Souldier ought to proceed in no matter without the diligent vse of prayer. If we looke to our soule, the flesh warreth against the spirit, and the spirit against the flesh: And hence commeth this continuall and great striving, which is betweene vice and vertue, which is increased by our inordinate affections, and the vnruely troublesome power of our appetites. And if we consider our bodies, our humours are as so many deadly sicknesses, that Physitions bookes are filled with the description of them, and the diseases by humours increasing, make the art of Physicke to increase and be infinite. And if we looke to the outward calamities of our bodies, what shipwracks, what

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what warres, what earth-quakes, what ouerthrowings of all things, what destructions of Cities and countries, what multitudes of poysonings, murders, & other mischiefes compasse vs about in our liues? By which rich and poore, prince and subiect, masters & seruants, and all sorts of people, of what age or degree soeuer, being come of *Adams* loines, are all subiect vnto. Let all therefore fly vnto this healthfull remedy of praier, both princes & people. But because the most part are vnskilfull what or how to pray, our heauenly Lord and master Iesus Christ hath giuen vs a speciall forme, short and most perfect, and such as no Christian how rude soeuer, can or ought to be ignorant of, seruing as a rule that is giue vnto all, short, that it may soone be learned, and not forgotten of children, of old men, of sicke men, of women, of tradesmen, of the vnlearned, and of all sorts: and yet so perfect as nothing can be asked, or ought to be required of God, which

in these few words are not contained. Wherefore I counsell whosoever thou art that readeſt this place, and enioine thee ſtraitly, as much as lies in me, that alwaies if it be poſſible, thou doſt pray; & when thy worldly buſineſſe will not ſuffer thee ſo to doe, yet let prayer go before all thy worldly buſineſſe, and let it be mingled with them: And in the beginning of euery worke powre forth thy praiers vnto God: and pray for me a miſerable and wretched ſinner, the tranſlator of this preface, that GOD may bleſſe me and vs all, and forgiue vs all our ſins, and bring vs to euerlaſting life, *Amen*. To whoſe protection I comend all deuout and good Chriſtians, that diligently exerciſe themſelues in prayer, and thankſgiuing.

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THE PRACTISE OF
Christianity, containing a brieſe
of *Chriſtian inſtructions* gathe-
red out of holy ſcripture, in
Perkins and other learned
writers, neceſſarie for eue-
rie good Chriſtian.

1 **B**E nothing carefull, but
in all things let you re-
queſts bee ſhewed vnto
God in praier and ſuppli-
cation, with giuing of thankes: & the
peace of God which paſſeth all vnder-
ſtanding, ſhall preſerue your hearts and
mindes in Chriſt Ieſus. Phil. the 4. chap-
ter. verſe 7.

2 Do all things without murmurings
& reaſonings, that ye may be blameles
& pure, and the children of God with-
out rebuke, in the middeſt of a naugh-
tie and crooked nation, amongſt whom
B b 3 ye

ye shine as lights in the world. Phil.2.
14.15.

3 Furthermore brethren, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things are worthy loue, whatsoeuer things are of good report, if ther be any vertue, or if there be any praise, thinke on these things which yee haue both learned and receiued, and heard & seen in me, those things doe, and the God of peace shall be with you. Phil.4.8.9.

4 In what place soeuer thou art, whether at home or abroad, by daie or by night, and whatsoeuer thou art doing, set thy selfe in the presence of God, let this perswasion alwaies take place in thy hart, that thou art before the liuing God, and do thy indeuor that this perswasion may strike thy heart with awe and reuerence, and make thee afraid to sinne. This counsell the Lord gaue *Abraham, walke before me and bee vpright.* This thing was also practised by *Enoch* who

Gen.17.

who for this cause is said, to walke before God.

5 Thrust not thy selfe into offices and dignities, for God doth not giue grace but to those whom he hath elected and chosen to preheminence.

6 If originall sinne do make a man subiect to the diuell, and an enemy to God, what will actuall sinne doe? fly it therefore more then death.

7 If thou acknowledge what good soeuer thou hast to come from God, besides that the same shall be alwaies blessed and more perfected in thee by him, thou shalt receiue much more.

8 If thou through sin shalt become blinde, and through passions feeble in the eyes of thy vnderstanding, thou shalt without due repentance be deprived of the fauour and of the grace of Christ.

9 Thou maist also bee the reposing place of God, if neither sinne nor vanitie of the world raigne in thee, which both be odious vnto God.

10 Not to satisfie a lawfull vowe

made, or to deferre the same, without some lawfull cause, the one and the other doth displease God.

11 Haue great respect vnto such things as bee dedicated vnto God, because he esteemeth the honour & contempt done to them, as done to himselfe.

12 Thou shalt alwaies liue discomforted, if thou separate not thy selfe in thine affection from the transitory things of the world.

13 If thou wilt in all things obserue thy selfe, procure to be alwaies in Gods presence.

14 To be loued and esteemed for any thing but for godlines and vertue, is a thing that dureth little & is lesse worth; good speech accompanied with examples edifieth, but with euill examples it destroyeth.

15 If thou do not honour thy elders thou wilt displease God, and dishonor thy selfe.

16 Temporall exercises must be accom-

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commodated, and as much as is possible to those that bee spirituall, so that these be not hindred nor disturbed by the other.

17 If thou wilt bee exalted of God, procure that thy humilitie come indeed from thy heart.

18 Seing God is a most wise Lord, if thou be not more then proud thou must approue and execute whatsoeuer hee doth ordaine.

19 Do not thou seeke nor reioice to be praised of men, by the example of the blessed virgin Marie, who was troubled when she was praised of an Angel.

20 If thou desire that thy soule bee precious and beautifull in the eies of the Lord, adorne the same with chastity and humilitie.

21 How much more thou art exalted of God, so much more thou oughtest to humble thy selfe for the loue of him to thy neighbour.

22 Doeest thou desire to enrich thy soule, seeke to conuerse with them that
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be holy and acceptable vnto God.

23 To glory in such things as be spokē in thy praise, & not to acknowledge the good that thou hast receiued to come from God, is nought else but to steale from God that which is his.

24 Learne rather to suffer, then to defame thy neighbour.

25 It is better to conceale the fauors of God which make for our praise, then to diuulge them easily.

26 How much lesse thou art culpable and worthy of blame, so much the more willingly accept of tribulations, which if they be not to purge thy fault, will serue for to increase thy glory.

27 Murmure not at the Princes order, nor complaine of those that doe thee wrong, when for the obseruing of the commandements of GOD thou must suffer.

28 Dost thou desire to do many good workes without wearines and paines, then doe them willingly, and for the loue of Christ.

29 Then

29 Then will Christ become thine, when thou shalt vse him with humility and loue.

30 Woe vnto him that is, and will not seeme to be a sinner.

31 Put all thy hope in God, and so shall neither prosperitie lift thee vp ouermuch, nor aduersitie too much debase thee.

32 If tribulatiō were not a thing profitable, God would not haue laid it on his sonne, the blessed virgin Mary, and other his seruants whom hee loued so dearly.

33 If thou wilt suffer nothing in this life, and yet doest think to haue ioy, in the other, thou doest deceiue thy selfe.

34 If in aduersity thou do lament and mourne, thou erreth, shewing hereby to be displeased with that which pleaseth God, and he sendeth for thy good.

35. If thou wilt liue quiet in whatsoeuer place, be it neuer so incommodious, thou must make small account of thy selfe,

selfe, and be content with a little.

36 Haue whatsoeuer thou canst desire, yet thou shalt neuer bee contented vnlesse thou giue thy selfe to the study of vertue.

37 The most deere friends of God liue sparingly: and so beware thou of superfluity, for it displeaseth God.

38. If to liue without Iesus, be most painefull death, what shall it be to liue in mortall sinne, which is to liue against Iesus?

39 In time of thy death or sicknes, procure to haue alwaies some spirituall persons neere vnto thee.

40 Cease not to lead a vertuous life, and Christ will not faile to assist thee at thy death.

41 Giue thy selfe to God with all thy heart, and serue him with true humility; if thou dost thinke to liue and die content.

42 Thou art fouly deceiued, if being aliue thou care not for heauen, and yet dost thinke that dying thy soule shall fly

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43 They shall be praised of Angels in heauen, which haue eschewed the praise of men here vpon earth.

44. The more thou shalt abase thy selfe here vpon earth for the loue of God, the more thou shalt be exalted in heauen.

45 Make billes of remembrance of thine owne sinnes, especially of those sins by which thou hast most dishonored God, & wounded thine owne conscience, set them before thee often, especially then when thou hast particular occasion to renue thy repentance, that thy heart by this doleful sight may be the more humble. This was *Dauids* practise when he considered his waies, and turned his feet to Gods cōmandement, as in the 119. *Psalme* is expressed: This was *Iobs* practise, who said he was not able to answere one of a thousand of his sins vnto God. *Iob* 9.

46 When thou first openest thine eyes in a morning, pray vnto God, and giue him

him thanks heartily : God then shall haue his honour, and thy heart shall be the better for it the whole day following: and when thou liest downe, let that be lastly done also : for thou knowest not whether falling asleep, thou shalt euer rise againe to life in this world. It is good therefore that thou giue vp thy selfe into the hands of God whilest thou art waking.

47. Labour to see and feele thy spirituall pouerty, that is, to see and feele the want of thy grace in thy selfe, by hauing the inward corruptions of vnbeleefe, pride and selfe loue : for which labour to be displeased with thy selfe, and to see that thou needest to be healed and cleansed by Christs bloud, and to know thine owne wants to be such, that if thou be demanded what in thy estimation is the vilest creature vpon earth, thy heart and conscience may answer, I, euen I, by reason of my great sinnes: and againe, if thou be demanded what is the most precious thing in the world,

world for thee, thy heart & conscience may likewise answere, one drop of the bloud of Christ, to wash away my sins.

48 Shew thy selfe to be a member of Christ, and a seruant of God, not onely in the general calling of a Christian, but also in thy particular calling and state of life: for note, every one that diligently heareth the word and receiueth the sacraments is not therefore a good Christian, vnles his conuersation and all his actions be futable.

49 Search the scriptures to see what is sinne, and what is not sinne in every action: this done, carie in thy hart a constant and a resolute purpose not to sin in any thing: for true faith and the purpose of sinning can neuer stand together.

50 Let thy indeuor be futable to thy purpose, and therefore exercise thy selfe to eschew euerie sinne, and to obey God in euerie one of his commandements. Thus did good *Iesiah*, who turned vnto God with all his heart, according to

according to all the law of *Moses*, 1. King 2 5.25. And thus did *Zachary* and *Elizabeth*, who walked in all the commandments of God without reproofe. Luk. 1.16.

51 If at any time against thy purpose and resolution thou be ouertaken with any sinne, lie not in it, but speedily recover thy selfe by true repentance, humble thy selfe, confesse thy sinnes, intreating the Lord to pardon the same, pray earnestly vntill thou finde thy conscience pacified, and thy care to auoid all sinne increased.

52 Consider often of the right and proper end of thy life in this worlde, which is, not to seeke profit, honour or pleasure, but that in seruing of men we might serue God in some calling: God could if it pleased him preserue man without the seruice of man, but his will and pleasure is, that in the faithfull seruice one of another according to our seuerall callings, wee should all faithfully serue our Lord Iesus Christ, of whom

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whom we shall receiue both a temporall and an euerlasting reward for our seruice, neither is there so much as a bondsclaue, but hee must in and by his faithfull seruice to his Master, serue the Lord: men therefore do prophane their labors, and liue by aiming at a wrong end, when they principally apply their cares in getting of maintenance for the and theirs, for so they serue themselves and not God or men, much lesse do they serue God in seruing of men.

53 Giue all diligence to make thy calling and election sure, according to the counsell and commandement of S. *Peter*, to ioine vertue with thy faith, & with vertue temperance, and with temperance patience, and with patience godlines, and with godlines brotherly kindnes, and with brotherly kindnes, loue, for the often practising and laying of these together, do giue much direction and assurance of Gods fauour and comfort.

54 Thinke euermore thy present estate

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whatsoever it be to bee the best estate for thee, because whatsoever befall thee, whether it be pouerty or riches, sicknes or helth, death or life, it befall of the good prouidence of G O D: to whose prouidence, will and pleasure in all things, do thou alwaies submit thy selfe, if thou wilt alwaie finde true contentment indeed.

55 Pray continually, though not by solemne and set praier, yet by secret and inward lifting vp of thy heart vnto god and bee either praying or giuing of thanks, so often as any occasion shall be offered.

56 Thinke often of the worst & most greuous things that may befall thee, either in life or death for the name of Christ; make reckoning of them, & prepare thy selfe to beare them, that when they come they may not seeme strange, but be borne the more easily.

57 Make conscience of idle, vaine, vn honest, and vngodly thoughts, for these are the seedes and beginnings of
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actuell finnes, both in words & deeds.

58 When any good motion or affection ariseth in your hart, suffer it not to passe away, but feede it by reading, thinking vpon it and by praier.

59 Whatsoeuer good thing thou goest about, whether it be in word or deed do it not in a conceit of thy selfe, or in the pride of thy hart, but in humilitie, ascribing the power whereby thou doest the worke & the praise thereof to God, otherwise thou shalt finde by experience God will curse thy best doings.

60 Despise not ciuill honesty; good conscience and good manners must goe together, therefore remember to make conscience of lying and custumable swearing: in common talke contend not either in word or deede with any man: be curteous and gentle to all good men: be bad, beare with mens wants and frailties, as hastines, frowardnes, selfeliking, curiousnes, passing by the as being not perceiued: requite not euill for euill, but rather good for euil, vse meat,

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